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Prichard Jones 17.
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Sure and Certain

METHODS

Of attaining a

Long and Healthful Life:

WITH

Means of Correcting a Bad Constitution, *&c.*

WRITTEN

Originally in *ITALIAN*,

By *LEWIS CORNARO*, a Noble *Venetian*, when he was near an Hundred Years of Age.

And made ENGLISH.

The Third Edition.

LONDON: Printed for DANIEL MIDWINTER, at the *Three Crowns* in St. *Paul's* Church-Yard. 1722.

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THE PREFACE.

LONG Life is one of the greateſt Bleſſings that we Mortals can enjoy; it being what all Men naturally deſire and wiſh for. Nay, when Men are come to the longeſt Date, they deſire yet to

live a little longer. But, however, Health is that which ſweetens all our other Enjoyments, without which the longeſt Life would be no more than a living Death, and render us burthenſome to our ſelves, and troubleſome to all about us.

But though Life be ſo deſirous, and Health ſo great a Bleſſing, yet how much is both the one and the other undervalued, by the greateſt Part of Mankind? Whatever they may think or ſay of the ineſtimableneſs of thoſe precious Jewels, yet 'tis plain, by their Practice, that they put the Slight upon, and deſpiſe them both; and the moſt Men are hardly ſenſible of the worth of Health, 'till they come in good Earneſt to be deprived of it.

How

How many Men do we daily ſee, by their Intemperance and Exceſs, to lay the Seeds of future Diſtempers, which either carry them off in the flower of their Age, which is the Caſe of moſt, or elſe render their Old Age, if they arrive to it, uneaſy and uncomfortable? And though we ſee others daily drop into the Grave before us, and are very apt with Juſtice to aſcribe the Loſs of our Friends, to their living too faſt, yet we cannot forbear treading in the ſame Steps, and following the ſame Courſes, 'till at laſt, by a violent and unnatural Death, we are hurried off the Stage of Life after them.

What the Noble *Cornaro* obſerves of the *Italians* of his Time, may very well be applied to this Nation at preſent, *viz.* "That

" we are not contented with a
" plain Bill of Fare; that we
" ranſack the Elements of Earth,
" Air, and Water, for all ſorts
" of Creatures to gratify our
" wanton and luxurious Appe-
" tites: That as if our Tables
" were too narrow and ſhort to
" hold our Proviſions, we heap
" them up upon one another.
" And laſtly, That to create a
" falſe Appetite, we rack our
" Cook's Inventions for new
" Sawces and Provocatives to make
" the ſuperfluous Morſel go down
" with the greateſt Guſt.

This is not any groundleſs Obſervation, but it carries an Experimental Conviction along with it. Look into all our publick Entertainments and Feaſts, and ſee whether Luxury and Intemperance be not too predominant

minant in them. Men, upon such Occasions, think it justifiable to give themselves the Loose, to eat heartily, and to drink deeply; and many think themselves not welcome, or well entertained, if the Master of the Feast be so wise as not to give them an Occasion of losing the MAN, and assuming the BEAST.

In Opposition to such a Practice, and to shew the good Effects of a sober and regular Life, was the Design of *Cornaro*, in writing the ensuing Treatise, as is also ours, in handing it into the World in an *English* Dress. What he wrote, was from his own Experience, and he felt the Benefit of that Regimen which he prescribes to others; and they may meet with the same Success, if with Prudence

and Caution, they apply it to themſelves.

It cannot, indeed, be expected, that every Man ſhould tye himſelf up ſtrictly to the Obſervation of the ſame Rules in his Diet, as this Noble *Venetian* followed; ſince the Variety of Climates, Conſtitution, Age, and other Circumſtances, may admit of great Variations. But this we may aſſert as a reaſonable, general, undeniable Maxim, founded upon Reaſon, and the Nature of Things: That for the Preſervation of Health, and the prolonging a Man's Life, it is neceſſary that he eat and drink no more, than what is ſufficient to ſupport his Natural Conſtitution: And on the contrary, whatſoever he eats or drinks beyond that, is ſuperfluous, and tends to the feeding

of the corrupt and vicious Humours, which will at laſt, though they may be ſtifled for a Time, break out into a Flame, and burn the Man quite down, or elſe leave him like a ruinated and ſhatter'd Building.

This general Maxim which we have laid down, will hold good, with reſpect to Men of all Ages and Conſtitutions, and under whatſoever Climate they live; if they have but the Courage to make a due Application of it, and to lay a Reſtraint upon their unreaſonable Appetites.

After all, we will not, we dare not warrant, that the moſt ſtrict and ſober Life, will ſecure a Man from all Diſeaſes, or prolong his Days to that Age, which Signior *Cornaro* promiſes them, by his own Experience. Natural

ral Infirmities and Weakneſſes, which a Man brings along with him into the World, which he deriv'd from his Parents, and could not avoid, may make him ſickly and unhealthful, notwithſtanding all his Care and Precaution; and outward Accidents, (from which no Man is free) may cut off the Thread of Life, before it be half ſpun out. There is no fencing againſt the latter of theſe; but as to the former, a Man may, in ſome meaſure, correct and amend them, by a ſober and regular Life. In fine, let a Man's Life be longer or ſhorter, yet Sobriety and Temperance render it pleaſant and delightful. One that is ſober, though he live but Thirty or Forty Years, yet lives long, and enjoys all his Days, having a free and clear Uſe of all

his Faculties: Whilſt the Man that gives himſelf up to Exceſs, and lays no Reſtraint upon his Appetites, though he prolongs his Days to Threeſcore or Fourſcore Years (which is next to a Miracle) yet is his Life but one continued dozing Slumber; his Head being always full of Fumes; the Powers of his Soul cloudy and dark; the Organs of his Body weak and worn out; and neither of them fit to diſcharge the proper Offices of a Rational Creature.

Now let any one upon ſerious Reflection conſider, which is moſt eligible, a ſober and regular, or an intemperate and diſorderly Courſe of Life. Certainly there is no great Difficulty in determining this Queſtion; the main Buſineſs is, to perſuade Men to put into Practice, what they are really

in

in their own Conſciences convinc'd to be neceſſary for them to do. And this might eaſily be done, were not Men born down, even againſt their own Sentiments, by Prejudice, Cuſtom, and Example. It is therefore requiſite, in order to the farther recommending of Sobriety, to take off, and anſwer ſome Objections, (not taken Notice of by *Cornaro*) which ſome of our Days make Uſe of, to juſtify their contrary Practice.

Some of the Wits of the Age tell us, "That Wine, even drank "to Exceſs, enlivens the Fan-"cy, and infuſes bold and great "Thoughts into a Man, makes "his Writings briſk and airy, a "Pleaſure to himſelf, and no leſs "delightful to others; whilſt o-"thers pretending to Sobriety, are "dull

" dull and flat in all their Per-
" formances, and nothing but
" what is phlegmatick and hea-
" vy is the Product of their
" *Genius.*

In Anſwer to this, it may be ſaid, that this their Aſſertion is apparently falſe. What the Effects of theſe Spirits of Wine and a heated Brain have been, and how much the modern Wits have improved by ſuch a Method, is evident by the many looſe and prophane Plays and Poems, which they have of late Years publiſh'd. There is, indeed, in them a Flaſhineſs, Sprightlineſs, and an unuſual Boldneſs of Thought, even to the outbraving and ridiculing of all that is good and ſacred. But call you this refin'd Wit? No, 'tis Fool-hardineſs, Prophaneneſs, and Blaſphemy; ſuch as would

ſtartle a ſober Man to hear or read, and would even make the Authors themſelves to bluſh, were they not arriv'd to ſuch a Degree of Impudence, *not to be aſham'd.* The very Air of thoſe Writings informs you, that they were drawn off from the *Lees of Wine:* That a debauch'd and licentious Converſation gave them their Ideas of Men and Manners, ſo forc'd, monſtrous, and ſhocking to Nature. Beſides, take thoſe witty Men out of their own way, and they are as dull and heavy as any other Animals: Witneſs thoſe paltry Defences, which have hitherto been made for the *Engliſh* Stage, in Oppoſition to Mr. *Collier*'s *View*; wherein the Poets have wretchedly betray'd their Cauſe, and the Force of Wit and Wine has not been able to withſtand a ſober and

ſolid

ſolid Argument. But the Caſe is not ſo with Men that obſerve a due Regimen in what they eat or drink: Whatever the Wits may falſly repreſent, yet we may venture to aſſert, That the beſt Diſcourſes which have appear'd in Print, upon Pious, Rational, and Noble Subjects, have been the Product of cool, calm, and ſober Thoughts: No Heat, no Flaſh, but true and ſolid Arguments appear in them; and how unpleaſant and dull ſoever they may ſeem to ſome of a vitiated and prejudiced Temper of Mind, yet, by the wiſer Part of Mankind, (on whoſe Judgment one ought chiefly to rely) they will be always had in juſt Reſpect and Eſteem.

'Tis further urg'd by ſome others, who have abſolutely abandon'd themſelves to Senſual Plea-

Pleaſures; "That 'tis better to "live a few Years, in the full "Enjoyment of the good Things "of this World, than to ſpend "a Century in a continual Re-"ſtraint laid upon their Appe-"tites." But the Extravagancy of theſe Men appears at firſt View; *Eat, drink, and be mer-ry*, is all they aim at; and they do not care how ſoon their Souls ſhall be requir'd of them: They are Strangers to the Pleaſures which Health and good Old Age can afford to Men, and therefore live apace; though, in truth, they do not live at all to any Purpoſe. By their Exceſſes and Extravagancies, they render themſelves uſeleſs to themſelves and others. They are always in a Ferment, and never come to cool and ſedate Thought-

co

of Things. Hence it was, that a Noble Peer of this Kingdom, one of a large *Genius*, and quick Parts, was hurry'd by an intemperate Sort of Life to such Extravagancies, as, for several Years, not to be his own Man; and, tho' he liv'd not Half the Age of a Man, yet, by his Excesses, he did not enjoy the Half of those Days wherein he liv'd. He perverted those Parts which God had given him, and made them the Pandars of Vice and Debauchery; which occasion'd a Noble Friend of his to reflect upon him in these Words:

" *Such nauseous Songs, by a late*
[*Author made,*
" *Draw an unwilling Censure on*
[*his Shade.*
" *Not*

" *Not that warm Thoughts of the* [*approaching Joy,*
" *Can ſhock the Niceſt, or the* [*Chaſteſt cloy:*
" *But obſcene Words, too looſe to* [*raiſe Deſire,*
" *Like Heaps of Embers, only quench* [*the Fire.*

Marquis of *Normanby's* Eſſay on *Heroick Poetry.*

But not to inſiſt any longer upon the Recommendation of a Sober and Regular Courſe of Life, which is the Deſign of *Cornaro's* Treatiſe, and which no wiſe Man cannot but approve of; we ſhall only give you ſome ſhort Account of this Tranſlation of it.

The Firſt Chapter was formerly publiſh'd in *Engliſh*, in the ſmall

ſmall Tract of *Leſſius* concerning Health; but ſo far mutilated, that it is not the ſame with the Original, and falls very much ſhort of it. How it came to paſs, that it was thus lamely handed into the World, we ſhall not now enquire; but it may very fairly ſerve as a Juſtification for our New Verſion of that Diſcourſe; eſpecially ſince we have render'd the whole, and join'd Three other Diſcourſes, with other Matters relating thereto. It was thought proper to leave out ſome few Things, which being writ by a ſtanch *Roman-Catholick*, ſeem'd to reflect upon the *Proteſtant Religion*: But, bating this, you have the whole of *Cornaro*'s Treatiſes, digeſted into ſo many diſtinct Chapters.

But not to weary our Readers with too long a *Preface*, we ſhall recom-

recommend him to the Peruſal of the Book it ſelf, and to the Practice of the Rules contain'd therein, according as his own Diſcretion ſhall direct him ; not queſtioning, but that upon a due Experience, he will thank *Cornaro* for the Original, and Us for the Verſion of it.

VALE.

CON-

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THE

THE Sure Way of attaining A *Long and Healthful Life.*

CHAP. I.

Of a Sober and Regular Life.

NOthing is more certain, than that Custom becomes a second Nature, and has a great Influence upon our Bodies. Nay, it has too often more Power over the Mind, than Reason it self. The honestest

Man alive, in keeping Company with Libertines, by degrees forgets the Maxims of Probity, which he had imbibed from the very Breaſt, and gives himſelf the Looſe in thoſe Vices which he ſees practis'd. If he be ſo happy as to relinquiſh that bad Company, and to meet with better, Virtue will triumph in its Turn; and he inſenſibly reſumes the Wiſdom which he had abandoned. In a word, all the Alterations which we perceive in the Temper, Carriage, and Manners of moſt Men, have ſcarce any other Foundation, but the Force and Prevalency of Cuſtom.

I have obſerv'd, that 'tis Cuſtom which has given Riſe to Two very dangerous Evils within a little Time in *Italy*; the firſt I reckon to be Flattery and Ceremonies; and the ſecond, Intemperance both in Eating and Drinking.

The firſt of theſe baniſhes out of human Converſation, all Plain-dealing, Frankneſs and Sincerity: And againſt the latter I declare open War,

as being the most destructive of *Health*, and the greatest Enemy it has.

'Tis an Unhappiness into which the Men of this Age are fall'n, that Variety of Dishes is *A-la-mode*, and become so far preferable to Frugality. And yet the one is the Product of Temperance; whilst Pride, and an unrestrained Appetite, is the Parent of the other. Notwithstanding the difference of their Origine, yet Prodigality is at present stiled Magnificence, Generosity and Grandeur, and is commonly esteemed of in the World; whilst Frugality passes for Avarice, and Sordidness of Spirit in the Eyes of most Men. Here is a visible Error, which Custom and Habit have establish'd.

This Error has so far seduced us, that it has prevailed upon us to renounce a frugal way of Living, tho' taught us by Nature, even from the first Age of the World, as being that which would prolong our Days; and has cast us into those Excesses, which serve only to abridge the Number of

them. We become Old, before we have been able to taſte the Pleaſure of being Young; and the Time which ought to be the Summer of our Lives, is often the beginning of their Winter. We ſoon perceive our Strength to fail, and Weakneſs to come on apace, and decline, even before we come to Perfection. On the contrary, Sobriety maintains us in the natural State wherein we ought to be: Our Youth is laſting, and our Manhood attended with a Vigor that does not begin to decay, 'till after a great many Years. A whole Century muſt be run out, before Wrinkles can be formed on the Face, or gray Hairs grow on the Head. This is ſo true, that when Men were not addicted to Voluptuouſneſs, they had more Strength and Vivacity at Fourſcore, than we have at preſent at Forty.

O unhappy *Italy!* Doſt thou not perceive that Gluttony and Exceſs, robs thee every Year of more Inhabitants, than Peſtilence, War and Famine, could have deſtroyed? Thy

true Plagues are the frequent Feaſtings, which are ſo extravagant, that no Tables can be made large enough, to hold that Number of Diſhes which Prodigality lays upon them, but they are forced to be heap'd upon one another in Pyramids. What Madneſs, what Fury is this? Regulate this Diſorder, if not for God's Sake, yet for thy own. I am ſure there is no Sin, that diſpleaſes him more, nor any Voluptuouſneſs that can be more pernicious to thy ſelf. Endeavour then to heal thy ſelf of this, as being one of thoſe Epidemical Diſtempers, from which thou may'ſt be preſerv'd by wholeſome Food, and by the Precautions that may prevent them. 'Tis very eaſy to avoid the Evils which an Exceſs in Eating or Drinking may bring upon us; nor is it any hard Matter to find out a Sovereign Remedy againſt Repletion, ſince Nature it ſelf has taught us it. Let us only give it what it requires, and not over-charge it; for a ſmall Matter ſuffices Nature. The Rules of Tem-

perance are derived from thoſe of Right Reaſon. Let us accuſtom ourſelves to eat only to ſupport Life; what is more than neceſſary for our Nouriſhment, ſows the Seeds of Sickneſs and Death; 'tis a Pleaſure, for which we muſt pay very dear, and which can neither be innocent, nor excuſable, ſince it may be ſo prejudicial to us.

How many have I ſeen cut off, in the flower of their Days, by the unhappy Cuſtom of High-feeding? How many excellent Friends has Gluttony deprived me of, who might have been ſtill an Ornament to the World, an Honour to their Country, and have occaſioned me as much Satisfaction in enjoying them, as now I have Sorrow in loſing them?

'Tis to put a ſtop to this ſpreading Contagion, that I have undertaken to ſhew in this ſmall Tract, that the Number and Variety of Diſhes is a fatal Abuſe, which ought to be corrected, by living ſoberly, as did the Patriarchs of Old. Several young Per-

Perſons, who for their good Qualities, merit my Eſteem, having loſt their Fathers ſooner than they could have expected, have expreſs'd a great Deſire of being acquainted with my manner of Living. I could not but think their Curioſity very reaſonable, ſince nothing is more reaſonable, than to wiſh for long Life. The more we advance in Years, the larger will our Experience be; and if Nature, which aims only at our Good, adviſes us to grow Old, and concurs with us in that Deſign, 'tis becauſe ſhe is ſenſible that the Body being weakned by Time, which deſtroys all Things, the Mind, when diſingaged from the Snares of Voluptuouſneſs, is more at Leiſure to make uſe of its Reaſon, and to taſte the Sweets of Virtue. Hereupon I was willing to ſatisfy thoſe Perſons, and at the ſame Time, to do ſome Service to the Publick, by declaring what were the Motives that induced me to renounce Intemperance, and live a ſober Life; by ſhewing the Method I obſerve, and

what Benefit I find thereby; and lastly, by demonstrating, that nothing can be more beneficial to a Man, then to observe a Regimen, that it is practicable, and very necessary to be followed.

I say then, that the Weakness of my Constitution, which was considerably increas'd by my way of Living, cast me into so deplorable a Condition, that I was forced to bid a final Adieu to all Feastings, to which I had all my Life-long a violent Inclination. I was so often engaged in Excesses of this Kind, that my tender Constitution could not hold up under the Fatigues of them. I fell into several Distempers, such as Pains of the Stomach, the Cholick, and the Gout. I had a lingring Fever, and an intolerable Thirst continually hanging upon me. This made me despair of any Cure, and tho' I was then not above 35 or 40 Years Old, yet I had no hopes of finding any other end of my Distempers, but what should end my Life too.

The

The beſt Phyſicians in *Italy*, made uſe of all their Skill for my Recovery, but without Succeſs. At laſt when they quite deſpair'd of me, they told me that they knew only of one Remedy that could cure me, if I had Reſolution enough to undertake and continue it; to wit, a ſober and regular Life, which they exhorted me to live the remainder of my Days, aſſuring me, that if Intemperance had brought ſo many Diſtempers, it was only Temperance that could free me from them.

I reliſh'd this Propoſal; and perceiv'd, that notwithſtanding the miſerable Condition to which my Intemperance had reduced me, yet I was not ſo incurable, but the contrary might recover, or at leaſt eaſe me. And I was the more eaſily perſuaded to it, becauſe I knew ſeveral Perſons of a great Age, and a bad Conſtitution, who only prolonged their Lives by obſerving a Regimen, whilſt, on the other hand, I knew others who were born with a wonderful Conſti-

tution, and yet broke it by their Debaucheries. It seem'd very natural to me, that a different Way of living and acting produces different Effects ; since Art may conduce to correct, perfect, weaken or destroy Nature, according to the good or bad Use that is made of it.

The Physicians beginning to find me tractable, added to what they had before told me, that I must either chuse a Regimen, or Death ; that I could not live, if I did not follow their Advice ; and that if I deferr'd much longer taking my Resolutions accordingly, it would be too late to do it. This was home : I was loth to die so soon, and I could not tell how to bear the Thoughts of it ; besides, I was convinc'd of their Experience and Ability. In short, being morally certain, that my best way was to believe them, I resolv'd upon putting into Practice this Course of Life, how austere soever it seem'd to me.

I intreated my Physicians to inform me exactly, after what manner I ough

I ought to govern my ſelf? To this they reply'd, That I muſt always manage my ſelf as a ſick Perſon; eat nothing but what was good, and that in a ſmall Quantity.

They had a long Time before preſcribed the ſame Thing to me; but, till then, I made a Jeſt of it. When I was cloy'd with the Diet they order'd me, I did eat of all thoſe Meats which they had forbidden; and perceiving my ſelf hot and dry, I drank Wine in Abundance. However, I do not boaſt of this my Conduct: I was one of thoſe imprudent Patients, who not being able to reſolve upon doing whatever is preſcribed them for their Health, mind nothing elſe but deceiving their Phyſicians, tho' they prove the greateſt Cheats to themſelves at laſt.

As ſoon as I reſolv'd to believe my Phyſicians, and thought that it was a Diſgrace not to have Courage enough to be wiſe; I accuſtom'd my ſelf ſo much to live ſoberly, that I contracted a Habit of ſo doing, without any

Trou-

Trouble or Violence offer'd to my ſelf. In a little Time I found Relief; and (which may ſeem to ſome incredible) at the Year's End, I found my ſelf not only on the mending Hand, but I was perfectly cured of all my Diſtempers.

When I ſaw I was recover'd, and began to taſte the Sweets of this Sort of Reſurrection, I made Abundance of Reflections upon the Uſefulneſs of a regular Life: I admir'd the Efficacy of it; and perceiv'd, that if it had been ſo powerful as to cure me, it would be capable enough of preſerving me from thoſe Diſtempers, to which I had been always ſubject.

The Experience I had thereof removing all farther Scruple, I began to ſtudy what Food was proper for me. I was minded to try, whether what pleaſed my Taſte, were beneficial, or prejudicial to my Health; and whether the Proverb were true, which ſays, *That what delights the Palate, cannot but be good for the Heart?* I found it to be falſe; and that it only

ly ſerves as an Excuſe to the Senſualiſts, who are for indulging themſelves in whatever might pleaſe their Appetites.

Formerly I could not drink my Wine with Ice; I lov'd heady Wines, Melons, all Sorts of raw Fruits, Salads, ſalt Meats, high Sauces, and bak'd Meats, notwithſtanding they were prejudicial to me. Hereupon I made no Account of the Proverb; and being convinc'd of its Falſity, I made choice of ſuch Wines and Meats as agreed with my Conſtitution: I proportion'd the Quantity thereof according to the Strength of my Stomach. I declin'd all Diet that did not agree with me; and made it a Law to my ſelf, to lay a Reſtraint upon my Appetite; ſo that I always roſe from Table, with a Stomach to eat more if I pleas'd. In a word, I entirely renounc'd Intemperance, and made a Vow to continue the Remainder of my Life under the ſame Regimen that I had obſerv'd: A happy Reſolution this, the keeping whereof

has freed me from all my Infirmities, which without it were incurable! I never before liv'd a Year together, without falling once at leaſt into ſome violent Diſtemper; but this never happen'd to me afterwards: On the contrary, I have been always healthful, ever ſince I have been temperate.

The Nouriſhment which I take, being in Quality and Quantity juſt enough to ſuffice Nature, breeds no ſuch corrupt Humours, as ſpoil the beſt Conſtitutions. 'Tis true, indeed, that beſides this Precaution, I made uſe of many others. For inſtance, I took care to keep my ſelf from Heats and Colds: I abſtain'd from all violent Exerciſes, as alſo from ill Hours and Women. I no longer liv'd in Places where was an unwholeſome Air, and took ſpecial Care to avoid the being expoſed to violent Winds, or to the exceſſive Heat of the Sun. All theſe Cautions may ſeem morally impoſſible to thoſe Men, who in their Tranſactions in the World, fol-

low

low no other Guides but their own Paſſions; and yet they are not hard to be practis'd, when a Man can be ſo juſt to himſelf, as to prefer the Preſervation of his Health to all the Pleaſures of Senſe, and neceſſary Hurry of Buſineſs.

I likewiſe found it advantageous to me, not to abandon my ſelf to Melancholy, by baniſhing out of my Mind whatever might occaſion it: I made uſe of all the Powers of my Reaſon, to reſtrain the Force of thoſe Paſſions, whoſe Violence does often break the Conſtitution of the ſtrongeſt Bodies. 'Tis true, indeed, that I was not always ſo much a Philoſopher, nor yet ſo cautious, but that ſometimes I fell into thoſe Diſorders that I would have avoided; but this rarely happen'd: And the Guard I kept over my Appetite, which ought chiefly to be minded, prevented all the pernicious Conſequences, which might have ariſen from my petty Irregularities.

This

This is certain, that the Passions have less Influence, and cause less Disorder, in a Body that is regular in its Diet, than in another which gives the loose to the Cravings of an inordinate Appetite. *Galen* made this Observation before me; and I might produce several Authorities to support this Opinion, but I will go only upon mine own Experience. It was impossible for me sometimes to abstain from the Extreams of Hot and Cold, and to get an entire Mastery over all the Occasions of Trouble which had cross'd my whole Life; but yet these Emotions made no Alteration in the State of my Health. And I met with a great many Instances of Persons, who sunk under a less Weight, both of Body and Mind.

There was in our Family a considerable Suit of Law depending against some Persons, whose Might overcame our Right. One of my Brothers, and some of my Relations, who having never smarted for

their

their Debauches, were the more free to indulge them, could not conquer that Concern which the Loſs of this Suit of Law wrought in them, and perfectly died of Grief. I was as ſenſible as they were of the Injuſtice that was done us, but I did not die for it; and I attribute their Loſs, and my Welfare, to the Difference in our Way of Living. I was made amends for that Diſgrace, by the Comfort I had of not ſinking under it; and now make no manner of Doubt, but that the Paſſions are leſs violent in a Man that lives ſoberly, than in one that does not.

At Seventy Years of Age, I had another Experiment of the Uſefulneſs of my Regimen. A Buſineſs of an extraordinary Conſequence drawing me into the Country, my Coach-Horſes went faſter than I would have them; being laſh'd with the Whip, got a-head, and ran away with me. I was overthrown, and dragg'd a long way before they could ſtay the Horſes. They took me out of the

Coach,

Coach, with my Head broken, a Leg and an Arm out of Joint, and in a word, in a very lamentable Condition. As ſoon as they had brought me Home again, they ſent for the Phyſicians, who did not expect I could live Three Days to an End: However, they reſolv'd upon letting of me Blood, to prevent the coming of a Fever, which uſually happens in ſuch Caſes. I was ſo confident, that the regular Life which I had led, had prevented the contracting of any ill Humours which I might be afraid of, that I oppos'd their Preſcription. I order'd them to dreſs my Head, to ſet my Leg and my Arm, to rub me with ſome ſpecifick Oils, proper for Bruiſes, and, without any other Remedies, I was ſoon cur'd, to the great Aſtoniſhment of the Phyſicians, and of all thoſe who knew me. From hence I infer, that a regular Life is an excellent Preſervative againſt all Natural Evils, and that Intemperance produces quite contrary Effects.

About

About Four Years ago, I was o-ver-perſuaded to do a Thing, which had like to have coſt me dear. My Relations, whom I love, and who have a real Tenderneſs for me; my Friends, with whom I was willing to comply in any Thing that was reaſonable; laſtly, my Phyſicians, who were look'd upon as the Oracles of Health, did all agree, that I eat too little; that the Nouriſhment I took, was not ſufficient for one of my Years; that I ought not only to ſupport Nature, but likewiſe to increaſe the Vigor of it, by eating a little more than I did. It was in vain for me to repreſent to them, that Nature is content with a Little; that this Little having preſerved me ſo long in Health, Cuſtom was become a Second Nature to me: That it was more reaſonable, ſince Natural Heat abates in Proportion as one grows older, that I ſhould likewiſe abridge my Allowance in Diet.

To

To add the greater Force to m
Opinion, I mentioned to them th
Proverb which ſaith, *He that eats li*
tle, eats much; that is, if a Man
willing to live long in the enjoymen
of his Food, let him live ſparingl
I likewiſe told them, that what on
leaves at a Meal does more good, tha
what one has already eaten. But a
this could not prevail upon them
and being wearied with their Impor
tunities, I was forced to ſubmit. Ha
ving therefore before been uſed to tak
Twelve Ounces, in Bread, Soop
Yolks of Eggs, and Meat, I increas
it to Fourteen Ounces a Day; an
drinking about Fourteen Ounces o
Wine, I added Two Ounces mor
and made it Sixteen.

This Augmentation of Diet, wa
ſo prejudicial to me, that as briſk a
I was, I began to be ſad, and out o
Humour; every thing offended me
and upon the leaſt Occaſion, I brok
out into a Paſſion, ſo that a Dog (a
they ſay) would not live with m
At Twelve Days End, I was take
with

vith a violent Fit of the Cholick, nd that followed by a continual Fe- er, which tormented me Five and Thirty Days together, and for the irſt Fifteen Days put me into ſuch n Agony, that it was impoſſible for ne to take a quarter of an Hours leep at a Time. There was no Oc- aſion to aſk my Friends whether they eſpair'd of my Life, and whether ney repented of the Advice they had iven me; for they ſeveral times be- eved that I was a dying Man, juſt ving up the Ghoſt. However, I covered, tho' I was Seventy Eight ears of Age, and tho' we had a har- er Winter than is uſual in our Cli- ate.

Nothing freed me from this Danger, ut the Regimen which I had ſo long bſerv'd. It had prevented me from ntracting thoſe ill Humours, with hich they are troubled in their old ge, who are not ſo wiſe as to take are of themſelves whilſt they are oung. I did not perceive in me, e old Leven of thoſe Humours, and having

having nothing to ſtruggle with, b
the new ones, which were occaſion
by this ſmall Addition to my Diet,
oppoſed and conquer'd my Indiſpo
tion, notwithſtanding its Force.

From this Sickneſs, and my Rec
very from it, we may diſcern, wh
an Influence a Regimen has over u
which preſerv'd me from Death, a
what a Power Repletion has, whi
in ſo few Days brought me to the la
Extremity. 'Tis probable, that C
der being neceſſary for the Conſerv
tion of the Univerſe, and our bodi
Life being nothing elſe but a Harm
ny and perfect Agreement betwe
the Elementary Qualities of whi
our Bodies are compos'd, we cann
live long in a diſorderly Courſe
Life, of which nothing but Corru
tion can poſſibly come.

Order indeed is ſo exceeding Ben
ficial, that it cannot be too ſtrict
obſerved in every Thing. 'Tis
the Means of this that we arrive
the Perfection of Arts, and an ea
Accompliſhment in the Sciences.

re

enders Armies victorious, keeps up
ne Civil Polity of Cities, and Con-
ord in Families: It renders whole
Nations flouriſhing; in a word, it is
ne ſupport and preſerver both of the
ivil and Natural Life, and the beſt
emedy that can be applied to all
vils, whether Publick or Private.

When a diſintereſted Phyſician
aits upon a Patient, let him remem-
er to recommend to him his Diet,
nd eſpecially a Regimen therein, in
rder to his Recovery. This is cer-
in, that if all Men would live regu-
rly and frugally, there would be ſo
w Sick Perſons, that there would
ardly be any occaſion for Remedies;
'ry one would become his own *Phy-
ian*, and would be convinced that
e never met with a better. It would
e to little Purpoſe to ſtudy the Con-
itution of other Men; every one, if
e would but apply himſelf to it,
ould always be better acquainted
ith his own, than with that of ano-
er; every one would be capable of
aking theſe Experiments for him-
ſelf,

ſelf, which another could not do f
him, and would be the beſt Judge
the Strength of his own Stomach, a
of the Food which is agreeable the
to; for in one word, 'tis next to i
poſſible to know exactly the Conſ
tution of another, the Conſtitutio
of Men being as different from o
another, as their Complexions. W
now, for Inſtance, would imagi
that old Wine ſhould be hurtful, a
new Wine wholeſome to me? Th
Things which are looked upon to
not by Nature, ſhould refreſh a
ſtrengthen me? What *Phyſician* cou
have obſerved in me thoſe Effe
ſo uncommon in moſt Bodies, and
contrary to the Notions of Mankin
when I my ſelf was at no ſmall Pa
in diſcovering the Cauſes thereo
after abundance of Tryals, whi
prove the Difference of Mens Co
ſtitutions?

Since no Man, therefore, can ha
a better Phyſician than himſelf, n
a more Sovereign Antidote, than
Regimen, every one ought to follo
m

my Example; that is, to ſtudy his own Conſtitution, and to regulate his Life according to the Rules of right Reaſon.

I own, indeed, that a Phyſician may be ſometimes neceſſary; ſince there are ſome Diſtempers which all human Prudence cannot provide againſt. There happen ſome unavoidable Accidents, which ſeize us after ſuch a Manner, as to deprive our Judgment of the Liberty it ought to have to be a Comfort to us. It is Fooliſhneſs then wholly to rely upon Nature, it muſt have a ſupply, and recourſe muſt be had to ſome one or other for it.

If the Preſence of a *Friend* who comes *to viſit a Sick Perſon*, and to teſtify the Concern he has for his Illneſs, be a Comfort and Refreſhment to him; there is greater Reaſon to believe, that the Viſit of a Phyſician muſt needs be more agreeable, being a Friend upon whoſe Advice and Care we may depend for a ſpeedy Recovery of our Health; but for the main-

taining of that Health, there needs no other Support but a ſober and regular Life. 'Tis a Specifick and Natural Medicine, which preſerves the Man, how tender ſoever his Conſtitution be, and prolongs his Life to above a Hundred Years, ſpares him the Pain of a violent Death, ſends him quietly out of the World, when the Radical Moiſture is quite ſpent, and which, in ſhort, has all the Properties that are fancied to be in *Aurum Potabile*, and the *Elixir* which a great many Perſons have ſought after in vain.

But alas! moſt Men ſuffer themſelves to be ſeduced by the Charms of a Voluptuous Life. They have not Courage enough to deny their Appetites; and being over-perſuaded by their Prejudices ſo far, as to think they cannot prevent the Gratification of them, without abridging too much of their Pleaſures, they form Syſtems whereby to perſuade themſelves, that it is more eligible to live Ten Years leſs, than to be upon the Reſtraint,

and deprived of whatever may gratify the Cravings of their Appetites.

Alas! They know not the Value of Ten Years healthful Life in an Age, when a Man may enjoy the full use of his Reason, and make an Advantage of all his Experiences: In an Age wherein a Man may appear to be truly such by his Wisdom and Conduct; lastly, in a Time wherein he is in a Condition of reaping the Fruits of his Studies and Labours.

To instance only in the Sciences; it is certain, that the best Books which we have extant, were composed in those last Ten Years which the intemperate despise; and that Mens Minds growing to Perfection, proportionably as their Bodies grow old, Arts and Sciences would have lost a great deal of their Perfection, if all the Great Men who were Professors of that, had lived Ten Years shorter than they did. For my Part, I think it proper to keep the fatal Day of my Death as far off as I can. If this had

been my Reſolution, I ſhould not have finiſhed ſeveral Pieces, which will be both pleaſing and inſtructing to thoſe who come after me.

The Senſualiſts farther object, that it is impoſſible to live a regular Life. To this I reply; That *Galen*, who was ſo great a Man, made Choice of it, and adviſed others to do the ſame, as being the beſt Courſe they could take. *Plato*, *Cicero*, *Iſocrates*, and a great many Famous Men of paſt Ages embraced it; and in our Time, Pope *Paul Farneze*, Cardinal *Bembo*, and Two of our Doges, *Lando* and *Dorato*, have practiſed it, and thereby arrived to an extream old Age. I might inſtance in others of a meaner Extract; but, having followed this Rule my ſelf, I think I cannot produce a more convincing Proof of its being practicable, and that the greateſt Trouble to be met with therein, is the firſt reſolving and entring upon ſuch a Courſe of Life.

You will tell me that *Plato*, as ſober a Man as he was, yet affirmed

That

That a Man devoted to the Administration of the Government in publick Affairs, can hardly lead an exact and regular Life, being often obliged in the Service of the State, to be expoſed to the Badneſs of Weather, to the Fatigues of Travelling, and to eat whatever he can meet with. This cannot be denied; but then I maintain, That theſe Things will never haſten a Man's Death, provided he that is in this Poſt, accuſtoms himſelf to a frugal way of Living. There is no Man, in what Condition ſoever he is, but may prevent his over-eating; and cure himſelf of thoſe Diſtempers that are cauſed by Repletion. They who have the Charge of publick Affairs committed to their Truſt, are more obliged to it than any others: Where there is no Glory to be got for their Country, they ought not to ſacrifice themſelves: They ſhould preſerve themſelves to ſerve it, and if they purſue my Method, it is certain they would ward off the Diſtempers which Heat,

and Cold, and Fatigues might bring upon them; or ſhould they be diſturbed with them, it would be but very lightly.

It may likewiſe be objected, That if one who is Well, is dieted like one that is Sick, he will be at a Loſs about the Choice of his Diet, when any Diſtemper comes upon him. To this I ſay, That Nature which preſerves all Beings as far as poſſible, teaches us how we ought to govern our ſelves in ſuch a Caſe. It begins by depriving us altogether of our Appetites, that we can eat little or nothing at all. At that Time, whether the Sick Perſon has been Sober or Intemperate, no other Food ought to be made Uſe of, but ſuch as is proper for the Condition wherein he is; ſuch as Broth, Jellies, Cordials, Barley-Water, *&c.* When his Recovery will permit him to make Uſe of a more ſolid Nouriſhment, he muſt take leſs than he was uſed to before his Sickneſs, and notwithſtanding the Eagerneſs of his Appetite, he muſt take

take Care of his Stomach, till he has a perfect Cure. Should he do otherwise, he would overburden Nature, and infallibly relapse into the Danger from whence he escaped. But notwithstanding this, I dare to aver, That he who leads a sober and regular Life, will hardly ever be Sick; or if he is, it will be but seldom, and for a short Time. This way of Living preserves us from those Humours which occasion our Infirmities, and by Consequence heals us of all those Distempers which they engender. The Defect of the Cause does physically prevent the Production of the Effect; and the Effect cannot be dangerous and violent, when the Cause it self is but slight and weak.

Since then Sobriety lays a Restraint upon our Passions, preserves our Health, and is both Wholsome and Beneficial to us, ought it not to be followed and embraced by all Men? Self-love, if well understood, advises us to it: It is neither impos-

ſible nor difficult; and the Method I take, ought to diſcourage no body from undertaking it. For I do not pretend to perſuade every-body to eat as little as I do, or to debar themſelves from the Uſe of a great many Things from which I refrain. I eat but little, becauſe my Stomach is nice, and I abſtain from certain Diſhes, becauſe they are prejudicial to me. They who are not offended by them, are not obliged to refrain from them, but are allow'd the Uſe of them; only they ought to abſtain from eating too much, even of that which agrees with them, becauſe it would be prejudicial to them, ſince an over-charged Stomach cannot ſo eaſily digeſt it. In ſhort, he that is offended at nothing, has no Occaſion of enquiring into the Quality of his Diet, he ought only to be cautious of the Quantity thereof.

It ſignifies nothing to tell me That there are ſeveral who deny themſelves nothing, do yet live as long without Infirmities, as they who are

are Sober. This is but rare, uncertain, hazardous, and in a manner miraculous. The Instances of this Nature, do not at all justify the Conduct of those Persons, who reckon it an extraordinary Happiness, and are commonly the Betrayers of their good Constitution. It is more certain, that an infirm old Man, will live longer by observing a strict Regimen, than a young, vigorous, and healthful Man will, that gives the Loose to his Appetite.

However, this is certain, That a good Constitution, with the support of a regular Life, will carry a Man farther than a weak one, though managed with an equal degree of Care. God and Nature may form Bodies so strong and robust, as to be Proof against all that is contrary to us; as I have observed at *Venice*, the Procurator, *Thomas Materini*, and at *Padua*, the Chevalier *Antonio Capo di Vacca*; but among a Thousand one shall hardly meet with the like. All others who are for a long and health-

ful Life, who would die without an Agony, and only by a pure Diſſolution, who would, laſtly, enjoy the Advantages of a happy old Age, will never come to what they aim at, without Sobriety.

'Tis Temperance alone which ſupports our Conſtitution, without any Alteration; it creates nothing but ſweet and wholſome Humours, which ſending up no Vapours to the Brain, leave the Mind in the perfect Uſe of the Organs, and are no Hindrance from raiſing its Contemplation from the Wonders of the World, to the Conſideration of the Power of its Creator. A Man can be never the better for thoſe Reflections, when his Head is full of the Vapours of Wine and Meat. But when once theſe Fumes are gone, his Underſtanding is clear, he obſerves and diſcerns a Thouſand agreeable Things, which he would not have known or comprehended in another State. He can then diſcern the falſity of thoſe Pleaſures, which Voluptuouſneſs promiſes

the

the real Goods with which Virtue loads us, and the Unhappineſs of thoſe whom a fatal Deluſion renders Slaves to their Paſſions.

The Three moſt dangerous, are, the Pleaſure of the Taſte, the hunting after Honours, and the Poſſeſſion of Riches : Theſe Deſires increaſe with the Age of old Men ; who having always led a diſorderly Life, have ſuffer'd their Luſts to take Root in their Youth and Manhood. A wiſe Man does not ſtay ſo long before he corrects them ; he declares betimes a War againſt his Paſſions, of which he does not obtain the Maſtery till after ſeveral Struggles ; and then Virtue in its Turn triumphs, and crowns the Man with the Bleſſings of Heaven, and the Eſteem of all the World.

Is he ready to pay the Tribute that is due to Nature ? Full of Acknowledgments for the Favours already received from God, he throws himſelf into the Arms of his future Mercy. He is not afraid of thoſe

Ever-

Everlaſting Puniſhments, which they deſerve, who, by their Intemperance, offer Violence to their own Lives. He dies without complaining, becauſe he was not to live for ever; and his Reaſon ſweetens the Bitterneſs of this Fatality. In a word, he leaves the World generouſly, when in a long Tract of happy Years he has had Time enough to enjoy his Virtue and Reputation; and conſiders, that not One in a Thouſand, who have lived otherwiſe than he has done, has arrived to ſuch an Age.

He is comforted the more, upon conſidering, that this Separation will not be violent, painful or feveriſh. His End is calm, and he expires like a Lamp when the Oil is ſpent; no Delirium, no Convulſions attending him: And ſo he paſſes from this corruptible Life, to that whoſe Eternall Happineſs is the Reward of the Virtuous.

O happy, bleſſed, and regular Life! How worthy art thou of our Eſteem, and

and how doſt thou deſerve to be pre-
ferr'd before thy contrary? We need
only reflect upon the different Effects
of both, to be ſenſible of the Ad-
vantages that attend thee; tho' thy
Name alone is ſufficient to attract
that Eſteem which thou deſerveſt.

Having thus given the Reaſons,
which made me abandon an intem-
perate, and take up with a ſober
Life, as alſo the Method I obſerved
in it, and the Benefit which I reap'd
from it, and the Advantage which
others may receive from the Practice
thereof; I ſhall now direct my Diſ-
courſe to thoſe, who ſuppoſe it to be
no Benefit to grow old; becauſe they
fancy, that when a Man is paſt Se-
venty, his Life is nothing but Weak-
neſs, Infirmity and Miſery. In the
firſt Place, I can aſſure them, that
they are mightily miſtaken; and that
I find my ſelf, as old as I am, (which
is much beyond what they ſpeak of)
to be in the moſt pleaſant and de-
lightſome Stage of Life.

To prove that I have Reaſon fo
what I ſay, they need only enquire
how I ſpend my Time, what are
my uſual Pleaſures and Buſineſs; an
to hear the Teſtimony of all thoſ
that know me. They unanimouſly
teſtify, that the Life I lead, is not
dead and languiſhing Life, but as hap
py a one as can be wiſh'd for in thi
World.

They will tell you, that I am ſtill
ſo ſtrong at Fourſcore and Three, a
to mount a Horſe without any Help
That I can not only go down Stair
without any Concern, but likewiſ
deſcend a Hill all on Foot: That
am always merry, always pleas'd
always in Humour; maintaining
happy Peace in my own Mind, th
Sweetneſs and Serenity whereof ap
pear at all Times in my Counte
nance.

Beſides, they know that 'tis in m
Power to paſs away the Time ver
pleaſantly; having nothing to hin
der me from taſting all the Plea
ſures of an agreeable Society, wit
ſeve

veral Persons of Parts and Worth. When I am willing to be alone, I ead good Books, and sometimes fall o writing; seeking always an Occa-on of being useful to the Publick, nd doing Service to private Persons, s far as possible. I do all this with-ut the least Trouble; and in such imes as I set apart for these Employ-ents.

I dwell in a House, which beside s being situated in the pleasantest art of *Padua*, may be look'd upon s the most convenient and most a-reeable Mansion of that City. I here make me Apartments proper or the Winter and Summer, which erve as a Shelter to defend me from he extream Heat of the one, and he rigid Coldness of the other. I walk out in my Gardens, along my Canals and Walks; where I always meet with some little Thing or other o do, which, at the same Time, em-ploys and diverts me.

I spend the Months of *April*, *May*, *September* and *October*, at my Coun-

Country-Houſe, which is in the fine
Situation imaginable : The Air
it is good, the Avenues neat, th
Gardens magnificent, the Wate
clear and plentiful ; and this Se
may well paſs for an inchanted P
lace. When I am there, I ſom
times divert my ſelf with a Spo
that agrees moſt with my Age ; *vi*
in going out with a Setting-Dog,
with Terriers.

Sometimes I take a Walk to m
Villa, all whoſe Streets terminate
a large Square ; in the Midſt
which is a pretty neat Church, an
large enough for the Bigneſs of th
Pariſh.

Through this *Villa* runs a Rivule
and the Country about is enrich
with fruitful and well cultivate
Fields ; having at preſent a conſid
rable Number of Inhabitants. Th
was not ſo, anciently : It was
marſhy Place, and the Air ſo ba
that it was more proper for Fro
and Toads, than for Men to dwe
in. I thought it adviſable to drai
th

he Marſh-Lands ; ſo that being dry, he Air became more wholſome. Se-eral Families have ſettled there, nd render'd the Place very popu-ous ; where, I may ſay, that I have edicated to the Lord a Church, Al-ars, and Hearts to worſhip him : Vhich Reflection is a great Comfort o me, as often as I make it.

Sometimes I pay a Viſit to my riends of the Neighbouring Towns, vho procure me an Acquaintance vith the ingenious Men of the Place. diſcourſe with them about Archi-ecture, Painting, Sculpture, Mathe-naticks and Agriculture ; Sciences or which I had all my Life long a reat Fondneſs, and the rather, be-auſe they were very much in Eſteem n my Time.

I ſaw with Curioſity the new ieces of Workmanſhip ; and it was new Pleaſure to me, to take a econd View of thoſe which I had lready ſeen ; and I am always learn-ng ſomething that I am pleaſed to now.

I vi-

I visit Publick Buildings, Pal
ces, Gardens, Antiquities, Square
Churches, and Fortifications; pa
sing by no Place that may gratify m
Curiosity, or give me any new Ligh
into Things.

That which charm'd me most i
the little Journeys I took, was th
various Prospects of Places throug
which I went: The Plains, the Hill
the Rivulets, the Castles and the Vi
lages, were as so many Objects tha
offer'd themselves with Pleasure t
my Sight, and afforded a delightfu
View.

In short, the Pleasures I take, ar
not imperfect upon the account o
the Weakness of my Organs: I se
and hear as well as ever I did in m
Life: All my Senses are as free an
as perfect as ever; especially m
Taste, which is better with that lit
tle which I eat at present, tha
when I was a Slave to my Appe
tite.

Changing of Beds is no Hindranc
to my Repose: I sleep very sound
ly

; and if I dream, my Dreams are leaſant. —

'Tis with a great deal of Satisfaion, that I ſee the End of a Work f ſuch Importance to this State, hich has render'd ſo many Places rtile, that before were uncultivated nd uſeleſs ; a Thing I never expect- to have ſeen compleated, conſiering how many States are loth to egin, and weary of carrying on, ndertakings of ſo vaſt a Charge, nd ſo difficult to be perform'd. I as upon the Places for Two Months gether, with the Commiſſaries that ad the Overſight of theſe Works ; nd this, during the greateſt Heat of ummer ; and yet, Thanks to my egimen, the only Preſerver of my ealth, neither the unwholſome Air f the Fens, nor the Fatigue, did me ny Injury.

Such as theſe are the Employents and Diverſions of my Old ge ; which is, bleſſed be God, free om thoſe Diſturbances of Mind, nd Infirmities of Body, under which

ſo

so many poor Rheumatick and cra
old Men, as well as miserable you
Men labour.

If in discoursing on such a serio
Subject as this, it be allowable
speak of Trifles, I might tell yo
that at the Age of Fourscore a
Three, a sober Life had preserv'd m
in that Sprightliness of Thought, a
Gaiety of Humour, as to be able
compose a Play for the Use of t
Stage, which was diverting, witho
shocking the Audience. Comedy
usually the Product of Youth, as Tr
gedy is of old Age. The latter by t
Gravity of its Composure, suiting
riper Years, whilst the former, by
Facetiousness, is more agreeable
those that are young. If Antiqui
has so far commended and admir
a *Greek* Poet, for having, in the S
venty Third Year of his Age, co
pos'd a Tragedy, which is a gra
and serious Poem, why should I
less admir'd, and happy in havi
compos'd a Comedy, which is dive
ing at my Age? For this I am s

, that though that Author was Ten
ears younger than I am, yet he
ıd not more Health, nor a briſker
enius.

To conclude, as an addition to
y Happineſs, I ſee my ſelf as it
ere immortalized, and born again
the great Number of my Deſcen-
ınts. I meet with not only Two
Three when I come Home, but
leven Grand-Children, the eldeſt of
hich is Eighteen, and the youngeſt
wo Years Old, all born of the ſame
ather, and the ſame Mother; all
ealthful, of good Parts, and of pro-
iſing Hopes. I take a delight in
aying with the Youngſters; Chil-
en between Three and Five Years
Age, being generally very merry
ıd diverting Company. Thoſe
ıo are older, entertain me better:
often make them ſing and play
ɔon Muſical Inſtruments, and
metimes I join in Conſort with
em.

Call you this an infirm and crazy
ı Age, as they pretend, who ſay,
that

that a Man is but half alive after is Seventy? They may believe if they pleaſe, but in Reality would not change my Age and Li for the moſt flouriſhing Youth, whi lays no Reſtraint upon its Senſes, ing ſure that it is ſubject to a gre many Diſtempers, which may occ ſion Death.

I remember all the Follies tha was guilty of in my young Days, a am perfectly ſenſible of the Dang and Imprudence of them. I kn with what Violence young Perſo are carried away by their Paſſio and how much they preſume up their Strength, but would think th had taken a ſure Leaſe of their Li they expoſe it raſhly, as if it w chargeable to them, and they r headlong into whatſoever their C cupiſcence prompts them to. Th muſt gratify their Appetites, wh ever it coſt them, without perceiv that they feed thoſe ill Humo which will render their Lives miſe ble, and haſten the Hour of th Death.

Of theſe Two, the one is cruel; e other dreadful and inſupportable all ſenſual Men, eſpecially young eople, who ſuppoſe they have a bet- Title to Life than others; and Li- rtines, who are not ſo blind as to tter themſelves, that God will per- it their Sin to go unpuniſhed.

As for my Part, bleſſed be God, I nd my ſelf freed from thoſe juſt ars which cannot but alarm them, nenever they are capable of Refle- ons. For in the firſt Place, I am rtain that I ſhall not fall Sick, ſince ake Care, by a regular Diet, to rd off Infirmities. And then, Se- ndly, the Time of my Death ap- oaching, teaches me to ſubmit qui- y to that which is inevitable, and m which no Man could ever ſecure nſelf. 'Tis folly to be afraid of t which cannot be avoided; but I pe, whenever the Time comes, the erits of Jeſus Chriſt will be availa- to me; and though I am ſenſible t I muſt die, yet I am perſuaded will be a long Time e're I ſhall,

ſince

ſince this Diſſolution cannot happ
but by the Conſumption of the
dical Moiſture which is exhauſted
Age.

The regular Life which I lead,
left Death this only way of deſtr
ing me. The Humours of my Bo
can do me more Injury, than the E
mentary Qualities which preva
in my Nature, ever ſince my Bi
I am not ſo ſtupid as not to perce
that having had a beginning, I m
of Neceſſity have an End; but ſi
we muſt die, doubtleſs that Death
attended with leſs Terror, which h
pens by the natural Diſſolution of
Parts of which we are compo
Nature her ſelf having tied the Ba
of our Life, can likewiſe unty th
again, without the leaſt Pain,
can ſtay longer before it executes t
Office, than Sickneſſes generally
which with Violence break the Ba
of our Life aſunder, and which o
not happen to us, but by foreign C
ſes, ſince nothing is more contrary
Nature, than that which tends to
Deſtruction. W

When a Man draws near his End, he perceives his Strength to abate by Degrees: The Organs, and all the Faculties grow weak; he can no longer walk, and can hardly ſpeak: His Judgment and Memory fail him: He becomes blind, deaf, and bowed together; in fine, his whole Frame is worn out. Bleſſed be God, I am not as yet in that Condition. On the contrary, I promiſe my ſelf, that my Soul finds its ſelf ſo well in my Body, where ſhe meets with nothing but Peace, Unity and Concord, (ſpite of all the different Qualities of the Humours which compoſe us, and the various Inclinations that are produc'd by the Senſes) that ſhe will be under no Temptation to wiſh a ſpeedy Separation, and that it will be a long Time before ſhe can be brought to a Reſolution.

To conclude, I am aſſur'd that I ſhall ſtill live ſeveral Years in Health, and that I ſhall long enjoy the Pleaſure of being in the World, which is certainly very comfortable, when a Man

knows how to make a right Uſe of it. I hope to reap a greater Satisfaction from hence in the other Life, and I ſhall lie under Obligations to the Virtues of the Regimen, to which I am indebted for the Victory I have obtain'd over my Paſſions. Nor is there any Man but may hope for the ſame Happineſs, if he would live as I have done.

A ſober Life therefore being ſo neceſſary, its Name ſo commendable, the Enjoyment of it ſo beneficial, nothing remains after what has been ſaid, but to conjure all Men, as they love themſelves, to make the beſt of Life, and lay in a Stock of that, which being the moſt precious of all, deſerves to be ſought after, if we have it not, and to be preſerv'd if we have it.

'Tis this Divine Sobriety, which is always pleaſing to God, and always the Friend of Nature; ſhe is the Daughter of Reaſon, the Siſter of all other Vertues, the Companion of Temperance; always chearful, always modeſt, always wiſe and regular in

in her Operations. She is the Root of Health, of Induſtry, and of whatever becomes a great Soul to be employ'd about. She has the Laws of God and Nature, both to juſtify and enforce her. When ſhe reigns, Repletions, Diſorders, evil Habits, ſuperfluous Humours, Fevers, Aches, and the fears of Death, do not diſreliſh or embitter our Pleaſures.

The Happineſs of it ſhould invite us, the Comelineſs of it ſhould allure us to embrace it. She offers to us the Duration of our mortal Being: She is the faithful Guardian of the Life of Man, whether he be Rich or Poor, Young or Old, of what Sex ſoever. She teaches the Rich not to abuſe his Wealth, the Poor to bear patiently the Inconveniencies of his State: She teaches the Man Wiſdom, the Woman Chaſtity; old Men the Secret of putting off their Death, and young Men the Means of enjoying a long Life. She files the Ruſt off of our Senſes, renders the Body vigorous, the Mind clear, the Soul lovely; gives us a

happy Memory, free Motions, and juſt Actions. 'Tis by it that the Mind being diſengaged from Matter, enjoys a larger Freedom, and the Blood runs ſmoothly in our Veins, without meeting with any Obſtruction in its Circulation. 'Tis laſtly by it, that all the Powers, both of Soul and Body, are kept up in a perfect Union, which nothing but the contrary Vice can diſturb.

O ſacred and healthful Sobriety!! The powerful Support of our Nature,, the true Phyſick of Body and Mind.. How ought Men to praiſe thee, and! acknowledge thy Benefits, ſince thou furniſheſt them with the Means of attaining Heaven, and of preſerving Life and Health here upon Earth?

But not deſigning to enlarge any farther in Commendation of this Virtue, I ſhall conclude, keeping within the Bounds of Sobriety on this Subject; not becauſe I have ſaid enough of it, but that I may ſay more of it another Time.

CHAP

CHAP. II.

The Method of correcting a bad Constitution.

SEveral Persons, whose weak Constitution required great Care in the Management of it, having been well satisfied with what I have written concerning Sobriety, the Experience which they have had of the Usefulness of my Counsels, and the Acknowledgments which they have made thereof; encourage me to take up my Pen again, that I may convince those, who meet with no Inconvenience from Intemperance, that they are in the wrong in relying so much on the Strength of their Constitution.

Let it be ever ſo well compos'd, yet it holds not good but to ſuch an Age. Theſe Perſons ſeldom arrive to Sixty, but they decay all of a ſudden, and perceive themſelves loaded with a Complication of Diſtempers. Some are Gouty, Dropſical, and Rheumatical: Others are ſubject to Cholicks, the Stone and Piles; laſtly, to abundance of Diſtempers, which would never have happened to them, if they had been ſo wiſe as to have taken Care of themſelves in their Youth. If they die infirm at Fourſcore Years of Age, they might have lived in Health to an Hundred, and ſo have run out the Term of Life, which Nature has left open to all Men.

It is to be ſuppoſed that this Common Parent wiſhes that all her Children might live at leaſt a Century; and ſince ſome among them have lived to a longer Date, why ſhould not others have a Right of expecting the ſame Advantage?

I do not diſagree, but that we are ſubject to the Stars which were predominant

minant at our Birth. Their good or bad Aſpects, enfeeble or ſtrengthen the Springs of our Life; but Man being endued with Judgment and Reaſon, ought to repair by his prudent Conduct, the harm which his Planet may have done him; he may prolong his Days by the Means of a ſober Life, to as long a Period, as if he had been born very Strong and Luſty. Prudence prevents and corrects the Malignity of the Planets; they give us certain Inclinations, they carry us out to certain Paſſions; but they lay no Violence upon us, we may reſiſt them, and in this Senſe a wiſe Man is above the Stars.

I was born very Cholerick and Haſty; I flew out into Paſſion for the leaſt Trifle; I huffed all Mankind, and was ſo intolerable, that a great many Perſons of Repute avoided my Company. I apprehended the Injury which I did my ſelf; I knew that Anger is a real Frenzy; that it diſturbs our Judgment, that it tranſports us beyond our ſelves, and that the

Difference between a passionate and a mad Man, is only this, that the latter has lost his Reason for ever, and the former is only deprived of it by Fits. A sober Life cured me of this Frenzy; by its Assistance I became so moderate, and so much a Master of my Passion, that no body could perceive that it was born with me.

A Man may likewise with Reason, and a regular Life, correct a bad Constitution; and notwithstanding the Tenderness thereof, may live a long Time in good Health. I should never have seen Forty Years, had I followed all my Inclinations, and yet I am in the Eighty Sixth Year of my Age. If the long and dangerous Distempers which I had in my Youth, had not consumed a great deal of the Radical Moisture, the loss of which is irreparable, I might have promis'd my self to have liv'd a compleat Century. But without flattering my self, I find it to be a great Matter to have arrived to Forty Six Years more than I ever expected, and that in my old

Age

Age my Conſtitution is ſtill ſo good, that not only my Teeth, my Voice, my Memory, and my Heart, are in as good a Condition, as ever they were in the briſkeſt Days of my Youth; but likewiſe my Judgment has loſt nothing of its Clearneſs and Force.

I am of the Opinion, that this proceeds from the Abridgment I make of my Food, proportionably to my growing into Years. Experience, which tells us, that Infants have a greater Appetite, and are more often hungry, than grown Men, ought likewiſe to teach us, that in old Age we have leſs need of Nouriſhment, than in the beginning of our Life. A Man who is very old, can hardly eat, becauſe he can ſcarce digeſt what he eats; a little ſerves his Turn, and the Yolk of an Egg is a good Meal to him. I ſhall be ſatisfied therewith to the end of my Days, hoping, by this Conduct, neither to dye with Violence, nor with Pain, not queſtioning but that they who will imitate me, will meet with as eaſy an Exit, ſince

we are all of the ſame *Species*, and made up of the ſame Materials.

Since nothing then is more advantageous for a Man upon Earth, than to live long; he is obliged to preſerve his Health as far as poſſible, and this he cannot do without Sobriety. 'Tis true, indeed, 'that there are ſeveral who eat and drink plentifully, and yet live to an Hundred Years of Age: 'Tis by their Example that others flatter themſelves with the hopes of attaining to the ſame Age, without any Occaſion of laying a Reſtraint upon themſelves. But they are in the wrong upon theſe Two Accounts: Firſt, becauſe there is hardly one in a Thouſand, that has ſo ſtrong a Conſtitution. Secondly, becauſe ſuch Men do generally end their Lives by ſuch Diſtempers, as put them into great Agonies by Dying, which would never happen to thoſe that have the ſame Government of themſelves that I have. A Man runs the Riſque of not attaining to Fifty Years of Age for not daring to undertake a regular

Courſe

Courſe of Life; which is no impoſſible Thing, ſince 'tis what I, and ſeveral others, have practiſed, and do practiſe. And a Man becomes inſenſibly a Murderer of himſelf; becauſe he cannot be perſuaded, that notwithſtanding the falſe Charms of a voluptuous Life, a wiſe Man ought not to look upon it as any Hardſhip, to put in Practice what his Reaſon adviſes him.

Reaſon, if we hearken to it, will tell us, that a good Regimen is neceſſary for the prolonging of our Days; and that it conſiſts in Two Things: Firſt, in taking care of the Quality; and, Secondly, of the Quantity; ſo as to eat and drink nothing that offends the Stomach, nor any more than what we can eaſily digeſt. Our Experience ought to be our Guide in theſe Two Principles, when we are arriv'd to Forty, Fifty, or Threeſcore Years of Age. He who puts in practice that Knowledge which he has of what is good for him, and goes on in a frugal way of Living, keeps the Humours in a juſt Temperature, and

pre-

prevents them from being alter'd ; tho' he ſuffer Heat and Cold, tho' he be fatigu'd, tho' his Sleep be broke ; provided there be no Exceſs in any of them. This being ſo ; what an Obligation does a Man lie under of living ſoberly ? And ought he not to free himſelf from the Fears of ſinking under the leaſt Intemperature of the Air, and under the leaſt Fatigue, which make us ſick upon every ſlight Occaſion ?

'Tis true, indeed, the moſt ſober may ſometimes be indiſpoſed, when they are unavoidably oblig'd to tranſgreſs the Rules which they have been uſed to obſerve : But then, they are certain, that their Indiſpoſition will not laſt above Two or Three Days at moſt ; nor can they fall into a Fever. Wearineſs and Faintneſs are eaſily remedied by Reſt and good Diet. The Malignancy of the Stars cannot put the malignant Humours in a Ferment, in Bodies which have them not : Tho' Diſtempers which proceed from Intemperance, have an internal Cauſe, and

may

may be dangerous ; thoſe which are deriv'd from the Influences of the Planets, affect us only externally, and cannot produce any great Diſorders.

There are ſome who feed high, and maintain, that whatſoever they eat is ſo little a Diſturbance to them, that they cannot perceive in what Part of their Body their Stomach lies ; but I aver, that they do not ſpeak as they think ; nor is it natural. 'Tis impoſſible, that any created Being ſhould be of ſo perfect a Compoſition, as that neither Heat nor Cold, Dry nor Moiſt, ſhould have any Influence over it ; and that the Variety of Food which they make uſe of, of different Qualities, ſhould be equally agreeable to them. Thoſe Men cannot but acknowledge, that they are ſometimes out of Order : If it is not owing to a ſenſible Indigeſtion, yet they are troubled with Head-achs, want of Sleep, and Fevers ; of which they are cur'd by a Diet, and taking ſuch Medicines as are proper for Evacuation. Is is therefore certain, that their Diſtempers proceed from

from Repletion, or from their having eat or drank ſomething which did not agree with their Stomachs.

Moſt old People excuſe their high Feeding, by ſaying, that it is neceſſary for them to eat a great deal, to keep up their natural Heat, which diminiſhes proportionably as they grow in Years; and, to create an Appetite, 'tis requiſite to find out proper Sauces, and to eat whatever they have a Fancy for; and that without thus humouring their Palates, they ſhould be ſoon in their Graves. To this I reply, That Nature, for the Preſervation of a Man in Years, has ſo compos'd him, that he may live with a little Food; that his Stomach cannot digeſt a great Quantity; and that he has no need of being afraid of dying for want of eating, ſince when he is ſick, he is forc'd to have recourſe to a regular Sort of Diet, which is the firſt and main Thing preſcrib'd him by his Phyſicians. Laſtly, That if this Remedy is of ſuch Efficacy, as to ſnatch us out of the Arms of Death, 'tis

Mi

Miſtake to ſuppoſe, that a Man may not, by eating a little more than he does when he is ſick, live a long Time without ever being ſick.

Others had rather be diſturb'd Twice or Thrice a Year with the Gout, the *Sciatica*, and other Epidemical Diſtempers, than to be always put to the Torment and Mortification of laying a Reſtraint upon their Appetites; being ſure, that when they are indiſpoſed, a regular Diet will be an infallible Remedy and Cure. But let them be inform'd by me, that as they grow up in Years, their natural Heat abates: That a regular Diet, deſpis'd as a Precaution, and only look'd upon as Phyſick, cannot always have the ſame Effect nor Force to draw off the Crudities, and repair the Diſorders, which are cauſed by Repletion; and, laſtly, that they run the Hazard of being cheated, by their Hope and their Intemperance.

Others ſay, that it is more eligible to feed high, and enjoy themſelves, tho' a Man lives the leſs while. It is

no

no ſurprizing Matter, that Fools and Madmen ſhould contemn and deſpiſe Life; the World would be no Loſer, whenever they go out of it: But 'tis a conſiderable Loſs, when wiſe, virtuous, and holy Men drop into the Grave. If one of them were a Biſhop, he might have been an Archbiſhop, in growing older: If he were in ſome conſiderable Poſt in the State, he might have arrived to the higheſt: If he were learned, or excell'd in any Art, he would have been more excellent, and done more Honour to his Country and himſelf.

Others there are, who perceiving themſelves to grow old, tho' their Stomach becomes leſs capable of digeſting well every Day than other, yet will not, upon that account, abate any Thing of their Diet. They only abridge themſelves in the Number of their Meals; and becauſe they find Two or Three times a Day is troubleſome, they think their Health is ſufficiently provided for, by making only one Meal; that ſo the Time between

tween one Repaſt and another, may (as they ſay) facilitate the Digeſtion of thoſe Aliments, which they might have taken at twice: For this Reaſon, they eat at this one Meal ſo much, that their Stomach is overcharg'd, and out of Order, and converts the Superfluities of its Nouriſhment into bad Humours, which engender Diſeaſes and Death. I never knew a Man that liv'd long by this Conduct. Theſe Men would doubtleſs have prolong'd their Days, had they abridg'd the Quantity of their ordinary Food, proportionably as they grew in Years, and had they eaten a great deal leſs, and a little oftner.

Some again are of Opinion, That Sobriety may indeed preſerve a Man in Health, but does not prolong his Life: To this we ſay, That there have been Perſons in paſt Ages, who have prolong'd their Lives by this Means; and ſome there are at preſent, who will do: It ſhortens our Days, as the Infirmities contracted by Repletion do. A Man of an ordinary Reach may

per-

perceive, that, if he desires to liv
long, it is better to be well than sick
and that, consequently, Temperam
contributes more to a long Life, tha
an excessive Feeding.

Whatsoever the Sensualists may sa
Temperance is of infinite Benefit
Mankind : To it he owes his Prese
vation : It banishes from his Mi
the dismal Apprehension of dyin
'Tis by its Means that he becom
wise, and arrives to an Age, where
Reason and Experience furnish hi
with Assistance, to free himself fro
the Tyranny of his Passions, whi
have lorded it over him for almost t
whole Course of his Life. O sacr
and beneficent Temperance ! Ho
much am I oblig'd to thee, for seei
the Time which has so many Charm
when one follows thy Maxims, and c
serves those Rules which thou dost pr
scribe ? When I deny'd my Senses n
thing, I did not taste such pure and n
fin'd Pleasures as I now enjoy. Th
were then so troublesome, and mix
with Pains, that even in the Height
th

thoſe Enjoyments, the Bitterneſs exceeded the Sweetneſs of them.

O happy State of Life! which, beſides other Bleſſings with which thou favoureſt an Old Man, doſt preſerve his Stomach in ſo perfect a Tone, as to make him reliſh a Piece of dry Bread, better than the Voluptuous do all their dainty Morſels, and beſt ſeaſon'd Diſhes. The Appetite which thou giveſt us for Bread, is juſt and reaſonable; ſince 'tis the moſt proper Food for Mankind, when attended with a Deſire of Eating. A ſober Life is never without ſuch an Appetite. So that by eating a little, my Stomach is often craving after the Manna; which I ſometimes reliſh with ſo much Pleaſure, that I ſhould think I treſpaſs upon the Duty of Temperance, did not know that one muſt eat it to ſupport Life; and that one cannot make uſe of a plainer, and a more natural Diet.

My Spirits are not injur'd by what I eat; they are only reviv'd and ſupported by it. I always find my ſelf

ſelf in an even Temper, always chea
ful ; and more ſo after, than befo
Meals. I uſe my ſelf, preſently u
on riſing from Table, to write or ſt
dy, and never find, that this Applic
tion of Mind, after Eating, is prej
dicial to me : For I am equally cap
ble at all Times of doing it, and n
ver perceive my ſelf drowzy, as
great many People do. The Reaſ
of this is, becauſe the little I eat
not ſufficient to ſend up the Fum
from the Stomach to the Head, whi
fill the Brain, and render it uncapa
of performing its Functions.

What I eat, is as follows ; *viz.* Bre
Soop, new-laid Eggs, Veal, Kid, M
ton, Patridges, Pullets, and Pigeons.
mong the Sea-fiſh, I chuſe *Goldenis*, a
of the River-fiſh, the Pike. All theſe
liments are proper for old Men ; wh
they be *wiſe for themſelves*, would be c
tented with theſe, and ſeek for no oth

A poor old Man, who has n
wherewith to purchaſe all theſe, ſho
be ſatisfied with Bread, Broth a
Eggs ; and there is no Man, how p
ſoe

ever he be, that can ſtand in want this Food, unleſs they be down-ght Beggars, reduced to live upon lms, of whom I do not pretend to y any Thing. The Reaſon of their ing ſo miſerable in their old Age, becauſe they were idle and lazy hen they were young; it were bet-r for them to die than to live, for ey are a Burthen to the World. But is we ſay, that another Man in low ircumſtances, who has only Bread, roth, and Eggs, ought not to eat uch of them at a Time, but ſo to gulate himſelf, with reſpect to the uantity of his Diet, as that he may ot die but by a meer Diſſolution. or it is not to be ſuppoſed that a ab, or the like, is the only violent eath; Fevers, and a great many her Diſtempers, of which one dies Bed, are to be counted as ſuch, be-g cauſed by thoſe Humours, againſt nich Nature would not ſtruggle, if ey were Natural.

What Difference then is there, be-veen a ſober and an intemperate

Life?

Life? The one ſhortens, the othe
prolongs our Days, and makes us en
joy a perfect Health. How many o
my Relations and Friends, has Intem
perance carried off, who would hav
been ſtill alive, had they followe
my Counſel? But it has not been ab
to deſtroy me, as it has ſo man
others; and becauſe I had the Powe
of reſiſting its Charms, I am ſtill i
the Land of the Living, and am a
rived to a good old Age.

If I had not abandoned thee, tho
infamous ſource of Corruption,
ſhould never have had the Pleaſure o
ſeeing Eleven of my Grand-Childre
all of them witty and promiſing
nor beheld the Ornaments which
have made to my Houſes and Ga
dens. But thou, O cruel Intempe
rance! doſt often put an end to th
Days of thy Slaves, before they coul
have finiſhed what they begun. The
dare not undertake any Thing tha
requires Time to compleat it; an
ſhould they be ſo happy, as to ſe
their Works brought to Perfection
ye

t they do not long enjoy the Fruit their Labours. But to ſhew what ou really art, *viz.* a deadly Poyſon, e moſt dangerous Enemy of Man-nd, and wiſhing that all Men may nceive a juſt abhorrence for thee, I omiſe my ſelf that my Eleven rand-Children will declare War a-nſt thee, and following my Example, l convince all Mankind of the A-ſe of thy Cravings, and of the Uſe-neſs of a regular Courſe of Life.

I cannot underſtand how it comes paſs that ſo many People, other-ſe prudent and rational, cannot re-ve upon laying a Reſtraint upon ir inſatiable Appetites, at Fifty or reeſcore Years of Age, or at leaſt en they begin to feel the Infirmi-s of old Age coming upon them. ey might rid themſelves of them a ſtrict Diet, and become incura-, becauſe they will not obſerve a gimen. I do not wonder ſo much, t young People are ſo hardly ught to ſuch a Reſolution; they not capable enough of reflecting,

and their Judgment is not ſolid enough to reſiſt the Charms of Senſe: But at Fifty, a Man ought to be governed by his Reaſon, which would convince us, if we would hearken to it, that to gratify all our Appetites, without any Rule or Meaſure, is the way to become infirm, and to die young. Nor does the Pleaſure of Taſte laſt long; it hardly begins, but 'tis gone and paſt; the more one eats, the more one may, and the Diſtempers which it brings along with it, laſt us to our Graves. Now ſhould not a ſober Man be very well ſatisfied, when he is at Table, upon the Aſſurance, that as often as he riſes from it, what he eats will do him no Harm?

I was willing to add this Supplement to my Treatiſe; it is ſhort, and runs upon other Arguments; the reaſon of my caſting them into Two Chapters, is becauſe the Reader will be better pleaſed to peruſe them at Twice, than at once. I wiſh all the World were ſo curious as to peruſe both, and be the better for them.

CHAP.

CHAP. III.

A Letter to Signior Barbaro, *Patriarch of* Aquilea; *concerning the Method of enjoying a compleat Happineſs in old Age.*

IT muſt needs be own'd, that the Mind of Man is one of the greateſt Works of God, and that 'tis the Maſter-piece of the Divine Architect. Is it not ſomething ſurprizing, to be able by Writing to keep up a Correſpondence with one's Friends at a Diſtance? And is not our Nature of a wonderful Compoſition, which affords us the Means of ſeeing one another with the Eyes of our Imagination, as I (Sir) behold you at preſent? 'Tis after this Manner that I

shall enter into Discourse with you, and relate to you several pleasing and profitable Things.

'Tis true, indeed, that what I have to tell you is no News, with respect to the Subject Matter thereof, but I never told it you at the Age of Ninety-One Years. 'Tis somewhat astonishing that I am able to tell you, that my Health and Strength are in so good a Plight, that instead of diminishing with my Age, they seem to increase as I grow Old. All mine Acquaintance are surprized at it; and I, who know to what I am indebted for this Happiness, do every where declare the Cause of it. I endeavour all I can to convince all Mankind, that a Man may enjoy a compleat Happiness in this World, after the Age of Fourscore, and this cannot be attained without Continence and Sobriety, which are Two Virtues precious in the Eyes of God, because they are Enemies to our sensual Appetites, and Friends to our Preservation.

Be pleaſed then (Sir) to know, that for ſome Days paſt, ſeveral Doctors of our Univerſity, as well Phyſicians as Philoſophers, came to be informed by me, of the Method I took in my Diet, having underſtood that I was ſtill healthful and ſtrong, that I had my Senſes perfect, that my Memory, my Heart, my Judgment, the Tone of my Voice, and my Teeth, were all as ſound as in my Youth; that I wrote Seven or Eight Hours a Day with my Hand, and ſpent the reſt of the Day in walking out a-Foot, and in taking all the innocent Pleaſures that are allowed to a virtuous Man; even Muſick it ſelf, in which I bear my Part.

Ah, Sir! how ſweet a Voice would you perceive mine to be, were you to hear me like another *David*, chant forth the Praiſes of God to the Sound of my Lyre? You would certainly be ſurprized and charmed with the Harmony which I make. Thoſe Gentlemen particularly admir'd, with what Eaſineſs I could write upon Sub-

 jects,

jects, which requir'd a great and earn
neſt Application of Mind, and which
were ſo far from fatiguing, that they
diverted me. You need not queſtion
but that taking up my Pen to have
the Honour of entertaining you to
Day, the Pleaſure which I conceive in
ſuch an Employment, is far more pleaſ
ſing and delightful to me, than thoſe
which I am us'd to take.

Thoſe Doctors told me, that I ought
not to be look'd upon as an old Man
ſince all my Works and Employments
were ſuch as were proper for a Youth,
and did by no Means reſemble the
Works of Men advanced in Years;
who are capable of doing nothing after
Fourſcore, who are loaded with
Infirmities and Diſtempers, who are
perpetually languiſhing, and in Pain.

That if there be any of them who
are leſs infirm, yet their Senſes are
decayed; their Sight and Hearing
fails them; their Legs tremble, and
their Hands ſhake, they can no longer walk, nor are they capable of doing any Thing: And ſhould there
chance

chance to be one that is free from those Disasters, his Memory decreases, his Spirits sink, and his Heart fails him; in short, he does not enjoy a Life so perfectly as I do. What they wonder'd at most, was a Thing that is really surprizing. 'Tis this, that by an invincible sort of Antipathy, I cannot drink any Wine whatsoever, during the Months of *July* and *August*, every Year. I have so great an Aversion to it, that I should certainly die, did I but force my self to drink any; for neither my Stomach, nor my Palate can bear it; so that Wine being as it were Mother's Milk to old Men, it seems as if I could not possibly preserve my Life without that Nourishment. My Stomach then being deprived of a Help so useful and proper for the maintaining the Heat thereof, I could eat but a very little, which about the middle of *August*, brought me so low and weak, that Jelly-Broths and Cordials could not keep up my Spirits. However, this Weakness is not attended with any

Pain, or pernicious Accident. Ou
Doctors were of Opinion, that if th
new Wine, which reſtores me pe
fectly to my Health, in the begi
ning of *September*, were not made
that Time, I could never eſcap
Death. They were no leſs ſurprize
to ſee, that in Three or Four Da
Time, new Wine will reſtore to m
that Strength which I had loſt b
drinking of the old, a Thing of whi
they were Witneſſes theſe Days pa
when they ſaw me in thoſe Two di
ferent Circumſtances, without whi
they could never have believed it.

Several Phyſicians were pleaſed
prognoſticate to me, Ten Years ag
that it was impoſſible for me to ho
out Two or Three Years longer wi
this pernicious Antipathy: Howeve
I ſtill find my ſelf leſs weak tha
ever, and am ſtronger this Year th
any that went before. This ſort
Miracle, and the many Favours whi
I receiv'd from God, oblig'd them
tell me, that I brought along with m
at my Birth, an extraordinary a

ſpeci

ſpecial Gift of Nature; and for the proof of their Opinion, they employ'd all their Rhetorick, and made ſeveral elegant Speeches upon that Head. It muſt be acknowledg'd, my Lord, that Eloquence has a great deal of Force upon the Mind of Man, ſince it often perſuades him to believe that which never was, and never could be. I was very much pleas'd to hear them diſcourſe; and how could it be help'd, ſince they were Men of Parts who harangued at that rate? But that which delighted me moſt, was to reflect, that Age and Experience may render a Man wiſer than all the Colleges in the World can. Theſe are Two infallible Means of acquiring a clear Sight into Things; and it was in Truth by their Help, that I knew the Error of that Notion. To undeceive thoſe Gentlemen, and at the ſame Time to inſtruct them better, I reply'd, that their way of arguing was wrong: That the Favour I received was no ſpecial, but a general and univerſal one: That there was no

Man alive, but what may have received it as well as my ſelf : That I was but a Man as well as others : That we have all, beſides our Exiſtence, Judgment, a Mind and Reaſon : That we are all born with theſe ſame Faculties of the Soul ; becauſe God was pleaſed that we ſhould all of us have thoſe Advantages above the other Creatures, who have nothing in common with us, but the Uſe of their Senſes : That the Creator has beſtowed upon us this Reaſon, and this Judgment to preſerve our Lives, ſo that this Grace proceeds immediately from God, and not from Nature, or the Stars : That Man, when he is young, being more ſubject to his Senſe, than to his Reaſon, gives himſelf up wholly to his Pleaſures ; and that when he is arrived to Forty or Fifty Years of Age, he ought to know that he is in the midſt of his Life, Thanks to the Goodneſs of his Conſtitution, which has carried him ſo far : But that when he is arrived to this Period, he goes down the Hill apace to meet his Death

of which the Infirmities of old Age are the Forerunners: That old Age is as different from Youth, as a regular Life is oppoſite to Intemperance: That 'tis neceſſary for him at that Age, to change his Courſe of Life, eſpecially with reſpect to the Quantity and the Quality of his Diet, becauſe 'tis on that the Health and Length of our Days do radically depend. That laſtly, if the former part of our Lives were altogether ſenſual, then the latter ought to be Rational and Regular; Order being neceſſary for the preſervation of all Things, eſpecially the Life of Man, as may be perceived by thoſe Inconveniencies that are cauſed by Exceſs, and by the Healthfulneſs of thoſe that obſerve a ſtrict Regimen. In truth, my Lord, 'tis impoſſible for them who will always gratify their Taſte, and their Appetite, not to break their Conſtitution; and that I might not break mine, when I was arrived to Maturity, I entirely devoted my ſelf to a ſober Life. It is true, it was not without ſome Reluctancy that

I enter'd upon the Resolution, and a-
bandoned my profuse way of Living;
I began with praying to God, that he
would grant me the Gift of Tempe-
rance, and was fully perswaded, tha
how difficult soever any Undertakin
be, which a Man sets about, he wil
attain his End, if he has but Resolu
tion enough to conquer the Obstacle
to his Design. By this Means I roote
out my evil Habits, and contracte
good ones; so that I us'd my self to
Course of Life, which was by so muc
the more severe and austere, by how
much the more my Constitution wa
become very weak when I began it
In short, my Lord, when they ha
heard my Reasons, they were force
to submit to them.

The youngest among them told m
that he agreed that this Favour migh
be universal to all Men, but that it wa
very rarely Efficacious, and that
must needs have a more especial a
victorious Grace, to get above the D
lights and Customs of an easy Life, a
embrace one that was quite contrary

it: That he did not look upon it to be impoſſible, ſince my Practice convinced him of the contrary, but however, it ſeemed to him to be very difficult.

I replied to him, that it was a ſhame to relinquiſh a good Undertaking, upon the Account of the Difficulties that might attend it, and that the more we met with, the more Glory ſhould we acquire: That 'tis the will of the Creator, that every one ſhould attain to a long Life, to which he has appointed Man, becauſe in his old Age, he might be freed from the bitter Fruits that were produced by Senſe, and might enjoy the good Effects of his Reaſon; that when he ſhakes Hands with his Vices, he is no longer a Slave to the Devil, and finds himſelf in a better Condition of providing for the Salvation of his Soul: That God, whoſe Goodneſs is infinite, has ordained that the Man who comes to the end of his Race, ſhould end his Life, without any Diſtemper, and by a pure Diſſolution, which only ought to be called a Natural Death, all others being violent,

and

and brought upon Men by Repletion and Excess. That, lastly, God is willing that Man should pass by so sweet and easy a Death, to a Life of Immortality and Glory, which I expect. I hope (said I to him) to die singing the Praises of my Creator. The sad Reflection, that we must one Day cease to live, is no Disturbance to me, though I easily perceive that at my Age, that fatal Day cannot be far from me; that as certainly as I was born, so I must dye, and that many Thousands of younger Persons than my self, are departed this Life before me. Nor am I afraid of the Terrors of Hell, because I am a Christian, and put my Trust in the Mercy and Merits of the Blood of *Jesus Christ*: Lastly, I hope that so pleasant a Life as mine, will be followed by as happy a Death.

To this the young Gentleman replied not a Word, only that he was resolved to lead a sober Life, that he might live and die as happily as I hoped to do; and that though hitherto he

he had wiſh'd to be young a long Time, yet now he deſir'd to be quickly old, that he might enjoy the Pleaſures of ſuch an admirable Age.

The Deſire I had of giving you, my Lord, a long Entertainment, as being one with whom I could never be weary, has inclin'd me to write this long Letter to you, and to add one Word more before I conclude.

Some ſenſual Perſons give out, that I have troubled my ſelf to no Purpoſe, in compoſing a Treatiſe concerning Sobriety, and that I have loſt my Time in endeavouring to perſuade Men to the Practice of that which is impoſſible: That my Advices will prove as uſeleſs as the Laws which *Plato* would have eſtabliſh'd in his Commonwealth, the Execution of which was ſo difficult, that he could never prevail upon any Man to receive them; and that what I have written upon this Subject, will meet with no better a Succeſs. I find this Compariſon is by no Means juſt, ſince I practis'd what I teach a great many

Years

Years before I wrote upon it; that I would never have put Pen to Paper, had I not known, by my own Experience, that this Practice was not impossible; that it is likewise very useful, and very prudent; and this was the Motive which prevail'd upon me to publish it. In a word, I have been the Occasion of a great many Persons practising it, who find themselves the better for so doing, so that the Laws of *Plato* have no Resemblance to the Advices which I give. But such Persons who deny themselves nothing, that they may gratify their Sense, do not care to give me their Approbation. However, I pity these Men, though they deserve for their Intemperance, to be tormented in their old Days with a Complication of Distempers, and to be the Victims of their Passions a whole Eternity. I am, *&c.*

CHAP.

CHAP. IV.

Of the Birth and Death of Man.

THAT I may not be deficient in that Duty of Charity, which all Men owe to one another, or lose one Moment of that Pleasure which the Enjoyment of Life affords; I will again write, to inform those who do not know me, of what they who are acquainted with me, have known and seen. What I am going to say, will be look'd upon as impossible, or incredible; but, at the same Time, nothing is more certain; it being what a great many know, and what is worthily to be admir'd by all Posterity. I am now Ninety five Years of Age, and find my

my ſelf as healthful and briſk, and as airy, as if I were but Twenty five Years old.

What Ingratitude ſhould I be guilty of, did I not return Thanks to the Divine Goodneſs, for all his Mercies reach'd out unto me? Moſt of your old Men have ſcarce arrived to Sixty, but they find themſelves loaded with Infirmities: They are melancholy, unhealthful; always full of the frightful Apprehenſions of dying: They tremble Day and Night, for fear of being within one Foot of their Graves; and are ſo ſtrongly poſſeſs'd with the Fancy of it, that 'tis a hard Matter to divert them but for a Moment from that doleful Thought. Bleſſed be God, I am free from their Ills and Terrors. 'Tis my Opinion, that I ought not as yet to abandon my ſelf to that vain Fear: This I will make appear by the Sequel; and will alſo evince, how certain I am of living an Hundred Years. But, that I may obſerve a Method in the Subject I am treating of, I will begin with the

Birth

Birth of Man, and end with his Death.

I ſay then, that ſome Bodies are born with ſo bad a Conſtitution, that they live but few Days, or Months. Whether this proceeds from the bad Conſtitutions of the Parents, or from the Influences of the Stars, or from a Weakneſs of Nature, which derives this Defect from ſome foreign Cauſe, is hard to determine : For it is not likely, that Nature, as ſhe is the common Parent of all Mankind, ſhould be guilty of Over-fondneſs to ſome of her Children, and of Cruelty towards others.

Since we are not able to diſcover the true Reaſon from whence the Shortneſs of our Lives proceeds, it is in vain to enquire into the Cauſe of it. 'Tis enough to know, that there are Bodies which die, almoſt as ſoon as they are born.

Others are born well ſhaped and healthful, but of a tender Make ; and ſome of theſe live Ten, Twenty, Thirty, or Forty Years, without being

ing able to attain to that Perio which is call'd Old Age.

Others there are, who bring alon with them a ſtrong Conſtitution int the World, and they indeed get t be old: But then they are ſo decre pit and unhealthful, (as hath bee already obſerv'd) bringing upon them ſelves all the Diſtempers they labou under, becauſe they truſted too muc to the Strength of their Conſtitution They are unwilling to alter thei Courſe of Life, and make no Diffe rence between their being old and young; as if they were to be as vigo rous at Fourſcore, as in the Flowe of their Days. By this means, they never correct their Conduct, nor make any Reflection that they are old, that their Conſtitution decays, that their Stomach loſes every Day ſomething of its natural Heat; and for that Reaſon, they ought to be more careful both of the Quality and Quantity of what they eat and drink. They are of Opinion, that a Man's Strength impairing as he grows into

Years,

Years, he ought to repair and support it by a greater Quantity of Food: They fancy, that to eat a great deal, preserves their Lives; but therein they are mistaken: For the natural Heat beginning to decay, they overcharge it with too much Food; and Prudence requires, that a Man should proportion his Diet to his digestive Faculties. This is certain, that the peccant Humours proceed only from an imperfect Digestion; and there is but little good Chyle made, when the Stomach is charg'd with fresh Aliments, before it has thrown off the former Meal's Meat into the Intestines. It cannot then be urg'd too often, that when the natural Heat begins to decay, 'tis necessary, for the Preservation of Health, to abate the Quantity of what one eats and drinks every Day; Nature requiring but very little for the Support of the Life of Man, especially that of an Old Man.

However, instead of taking this Course, most Old People continue to live

live as they did formerly. If they had ſtinted themſelves in Time, they would at leaſt have arrived to my Years, and enjoy'd as long a Life as my ſelf, ſince they brought into the World a ſtrong Conſtitution. They might have liv'd ſo long at leaſt, I ſay; for they might have arrived to Sixſcore, as a great many others who liv'd ſoberly have done, whom we have known our ſelves, or have heard of by Tradition; provided always, that they had as happy a Conſtitution as thoſe People. Had I been as well made, I would not queſtion but I might prolong my Days to that Date; but becauſe I was born with a tender Conſtitution, I cannot hope to live above a Century: And even they, who are of no ſtronger a Make than my ſelf, may, by living ſoberly, as I do, eaſily attain to the ſame Period.

Nothing ſeems more delightful, than this Certainty of a long Life; whilſt the reſt of Mankind, who obſerve not the Rules of Sobriety, are

not

not ſure of ſeeing the next Day. This Expectation of a long Life, is founded on ſuch natural Conſequences as can never fail. It is next to impoſſible, that he who leads a regular and ſober Life, ſhould fall ſick, or die a natural Death, before the Time that Nature has preſcribed : I ſay, he cannot die before that Time ; becauſe a ſober Life prevents that Corruption which feeds our Diſtempers, which cannot be produc'd without a Cauſe ; and if there is no bad one reigning, there can be no fatal Effect, or violent Death.

There is no Queſtion to be made, but that a Regular Life puts at Diſtance the ſad Hour of our Death ; ſince 'tis able to keep the Humours in an exact Temperature : Whereas, on the contrary, Gluttony and Drunkenneſs diſturbs, heats, and puts them into a Ferment ; which is the Origin of Catarrhs, Fevers, and almoſt all the Accidents which hurry us to our Graves.

How-

However, tho' Sobriety, which preſerves us from Abundance of Diſaſters, may repair what Exceſs has impair'd, yet it muſt not be ſuppos'd that it will make a Man immortal. It is impoſſible, but that Time, which effaces all Things, ſhould likewiſe deſtroy the moſt curious Workmanſhip of Nature. That which had a Beginning, muſt needs have an End; but Man ought to end his Days by a natural Death, that is, without any Pain; as they will ſee me dye, when the radical Moiſture ſhall be quite exhauſted.

I find this Principle of Life ſtill ſo perfect in me, that I promiſe my ſelf ſtill to be at ſome Diſtance from my laſt Day; and I fancy I am not miſtaken, becauſe I am healthful and briſk, reliſh all I eat, ſleep quietly, and, in a word, none of my Senſes fail me. I have ſtill a lively Fancy, a happy Memory, a ſound Judgment, a ſtrong Heart; and my Voice is more tuneable than ever, (tho' the firſt Organ that fails) ſo that I can

chant forth my Office every Morning, without any Prejudice to my Lungs, and more eaſily than I could in my Youth.

All theſe are infallible Signs, that I have a great while ſtill to live; but that my Life ſhall end, whenever it pleaſe God. How glorious will it then be, having been then attended with all the Happineſs this World can afford, ſince Age has freed me from the Slavery of my Paſſions? A prudent and regular Old Age conquers and eradicates them; prevents them from bringing forth any envenom'd Fruits, and changes all the ill Thoughts which Youth inſpires into thoſe that are good.

Being no longer a Slave to Senſe, I am not troubled with the Thoughts that my Soul ſhall one Day be ſeparated from the Body. I am no longer diſturb'd with anxious Fears, and racking Cares, nor vex'd at the Loſs of that which is not really mine. The Death of my Friends and Relations, occaſions no other Grief in me, than that

that of the firſt Movement of Na ture, which cannot be avoided, bu is of no long Continuance.

I am ſtill leſs moved at the Loſs co any Temporal Good, ſo afflictive tt a great many Perſons. This is onl the Happineſs of thoſe that grow ol by Sobriety, and not of thoſe Perſons who by virtue of a ſtrong Conſtitu tion, arrive to ſuch an Age, notwith ſtanding their Exceſſes. The one en joy a Foretaſte of Heaven, even i this World, whilſt the others canno reliſh any Pleaſure, without a grea deal of Trouble. Who would no think himſelf happy at my Age, ne ver to be ſenſible of the leaſt Incon venience? A Happineſs which ſeldom attends the moſt flouriſhing Youth There are none of 'em but what ar ſubject to a Thouſand Diſorders which I know nothing of: On th contrary, I enjoy a Thouſand Plea ſures, which are as pure as they ar calm.

The firſt of theſe, is to be ſervice able to my Country; and how doe

this Pleaſure innocently pleaſe my Vanity! When I reflect how I have furniſhed my Countrymen with uſeful Means, both of fortifying their City, and their Port: That theſe Works will ſubſiſt for many Ages, that they will conduce to the making of *Venice* a famous Republick, a rich and matchleſs City, and ſerve to eternize its fair Title of being Queen of the Sea.

I have likewiſe the Satisfaction of having afforded to her Inhabitants the Means of obtaining always a Plenty of all Things neceſſary for Life, by manuring untill'd Lands, draining the Marſhes, by laying under Water and fatning the Fields which were barren by reaſon of the Dryneſs of the Soil, which would otherwiſe have been a Work of Time.

In ſhort, I have rendred the City wherein I was born, ſtronger, richer, and more beautiful than ever, as alſo the Air more wholeſome; all which is to my Credit, and nothing hinders me from enjoying the Glory which is due unto me.

My Misfortune having robb'd me of a conſiderable Eſtate, whilſt I was young, I knew how to make Amends for that Loſs by my Care; ſo that without the leaſt Wrong done to any Perſon, and without any other Trouble, than that of giving forth the Orders that were neceſſary, I have doubled my Income, and ſhall leave to my Grand-Children Twice the Eſtate that I had by Inheritance from my Anceſtors.

One Satisfaction which pleaſes me more than all the reſt, is, that what I have written concerning Sobriety, is of great Uſe to many who loudly proclaim how highly they are obliged to me for that Work: Several of them having ſent me word from Foreign Parts, that, under God, they have been indebted to me for their Lives.

I have likewiſe another Satisfaction the Deprivation of which would very much diſturb me; which is, that I write and draw with my Hand, and that is proper for my Buildings, and

for

for the Conduct of my Domeſtick Affairs.

I likewiſe frequently converſe with Men of Learning, from whom I daily receive new Notices. And 'tis a wonder that, at my Age, I ſhould have ſo quick Parts, as to learn and comprehend the moſt refined and difficult of Sciences.

But that which makes me look upon my ſelf as one of the happieſt of Men, is, that I in ſome Meaſure enjoy Two ſorts of Lives; the one Terreſtrial, with reſpect to the Actions of my Body; and the other Divine and Celeſtial, by the Pleaſures of the Mind; which are attended with a great many Charms, when founded on reaſonable Objects, and a Moral Aſſurance of the infinite Good Things which the Divine Bounty prepares for us.

I enjoy then perfectly, the Pleaſures of this Mortal Life. Thanks to Sobriety, which is extreamly grateful to God, as being the Guardian of Virtue, and an irreconcilable Enemy to

Vice; and by way of Foretaſte, I enjoy eternal Life, by contemplating ſo often on the Happineſs thereof, that I can hardly think upon any Thing elſe. I look upon Death as the neceſſary Paſſage to Heaven, and am ſo farr charm'd with the Glorious Elevation to which I think my Soul is deſigned, that I can no longer ſtoop to thoſe Trifles, which charm and infatuate the greateſt Part of Mankind. The Deprivation of thoſe Pleaſures to which I was moſt addicted, gives me no Diſquiet; on the contrary, the Loſs of them raiſes my Joy, ſince it is to be the beginning of a Life incomparably more happy.

Who then would be troubled, if he were in my Place? However, there is not a Man, but may hope for the like Happineſs, if he would live as I do. For in ſhort, I am neither Saint nor Angel, but only a Man, the Servant of God, to whom a ſober and regular Life is ſo grateful, that even in this World, he rewards thoſe who practiſe it.

If

If all they who retire into Monasteries, to lead there a penitent Life, a Life of Prayer and Contemplation, would to all their Virtues, add the Prudence of abridging themselves in their Diet, they would become more Deserving, and more Venerable.

They would be look'd upon as Saints, by persevering in their Austerities, and esteem'd as those old Patriarchs, and ancient Hermits, who observ'd a constant Sobriety, and liv'd so long a Time. They might very probably obtain, at the Age of Sixscore, so much Grace, as to be able to work Miracles, which they could not do, for want of such a Perfection, to which they could not arrive before that Time. And besides this Privilege, which is almost an infallible Mark of Predestination, they would be in constant Health, which is as rarely to be met with in the old Age of the most pious Monks, as in that of the greatest Part of the wisest Worldlings.

Several of those Monks fancy, that God does on purpose annex Infirmities to old Age, to serve instead of Penance impos'd for the Sins committed in their Youth. But therein, as I think, they are very much mistaken. For I cannot imagine how God, who loves Mankind, can be delighted in their Sufferings. 'Tis the Devil and Sin which brings all the Evils we suffer, upon our Heads, and not God, who is our Father and Creator. He desires that Mankind should be happy, both in this, and in the other World: His Commands tend to no other Purpose; and Temperance would not be a Virtue, if the Benefit it does us by preserving us from Distempers, were repugnant to the Designs of God in our old Age.

In short, if all the truly pious were sober, *Christendom* would be as full of Saints, as in the Primitive Times, nay, they would be more numerous, because the Number of Christians is increas'd since that Time. How many venerable Doctors might edify

others

others by their wholeſome Preachings and good Examples? How many Sinners might receive Benefit by their Interceſſions? How many Bleſſings might they ſhower upon the Earth? Theſe Monks, in obſerving the Maxims which I profeſs, need not fear acting contrary to thoſe of their Rule.

There is not one that forbids them the uſe of Bread, Wine and Eggs; ſome alſo permit them to eat Fleſh. Beſides theſe Things, they make uſe of Sallads, Pulſe, Fruit, Cakes, which are prejudicial to ſome Stomachs. Becauſe theſe Meſſes are offer'd to them in the Refectory, they may perhaps be afraid of tranſgreſſing their Rule, if they ſhould abſtain from them. However, they would have done better, if, Thirty Years ago, they had abſtained from that Diet, and contented themſelves with Bread, Wine, Broths and Eggs, which are the beſt Food a tender Body can take. Would not this be better than the Nouriſhment of the an-

cient Fathers in the Deſart, who drank nothing but fair Water, did eat only wild Fruit, Herbs, and raw Roots, yet liv'd a long Time without Infirmities? Our Anchorets would likewiſe find a more eaſy way to Heaven, than thoſe of *Thebais*.

I will conclude all with ſaying, that ſince extream old Age may be ſo uſeful and pleaſant to Men, I ſhould have fail'd in point of Charity, had I not taken Care to inform them, by what Methods they might prolong their Days. I have had no other Motive in writing upon this Subject, than that of engaging them to practiſe all their Lives, a Virtue which would bring them, like me, to a happy old Age, in which I will not ceaſe to cry, Live, live long, to the end you may ſerve God, and be fit for the Glory which he prepares for his Elect.

CHAP.

CHAP. V.

Being a Letter from a Nun of Padua, *the Grand-Daughter of* Lewis Cornaro.

Lewis Cornaro was, by the ill Conduct of some of his Relations, deprived of the Dignity of a Noble *Venetian*, of which he was possess'd, and which he deserv'd for his Vertues, and by his Birth. He was not banish'd from his Country, but was free to remain in *Venice*, if he pleas'd; but seeing himself excluded from all the publick Employments of the Republick, he retired to *Padua*, where he took up his Residence.

He married at *Udine*, a City of *Friuli*; his Wife's Name was *Veronica*, of the Family of the *Spilenbergs*. She was a long Time barren, and as he ardently wiſhed for Children, he neglected nothing which might give him that Satisfaction. At laſt, after many Vows, Prayers, and Remedies, his Wife became pregnant, and was deliver'd of a Daughter, who was named *Clara*, becauſe of the Devotion which each of them had for St. *Francis*.

This was an only Daughter, and was married to *John Cornaro*, the Son of *Fantin*, of the Family of that Name, which was diſtinguiſh'd by the Sirname of *Cornaro del Epiſcopia*. It was a very powerful Family, before the Loſs which *Chriſtendom* ſuffer'd, by loſing the Kingdom of *Cyprus*, where that Family had a conſiderable Eſtate.

Clara had Eleven Children, Eight Sons, and Three Daughters. *Lewis Cornaro* had alſo the Pleaſure to ſee himſelf, as it were, revived by Miracle,

racle, in a great Number of Succeſſors; for though he was very ancient when *Clara* came into the World, yet he lived to ſee her very Old, and his Off-ſpring to the Third Generation.

Cornaro was a Man of Underſtanding, Merit and Courage. He loved Glory, and was naturally liberal, nevertheleſs without Profuſeneſs. His Youth was infirm; being very paſſionate and haſty; but when he perceiv'd what Damage the Vices of his Temper caus'd him, he reſolv'd to correct them, and had Strength enough over himſelf, to conquer his Paſſion, and thoſe extravagant Humours to which he was ſubject. After this glorious Victory, he became ſo moderate, mild, and affable, that he gained the Eſteem and Friendſhip of all that knew him.

He was extraordinary Sober, and obſerv'd the Rules which he mentions in his Writings, and dieted himſelf always with ſo much Wiſ-

dom

dom and Precaution, that finding his natural Heat decaying by degrees in his old Age, he alſo diminiſhed his Diet by degrees, ſo far as to ſtint himſelf to the Yolk of an Egg for a Meal, and ſometimes, a little before his Death, it ſerv'd him for Two Meals.

By this Means he preſerv'd his Health, and was alſo vigorous, to the Age of an Hundred Years; his Mind did not decay, he never had need of Spectacles, neither loſt he his Hearing.

And that which is no leſs true, than difficult to believe, is that he preſerv'd his Voice ſo clear and harmonious, that at the end of his Life he ſang with as much Strength and Delight, as he did at the Age of Twenty Five Years.

He had foreſeen that he ſhould live long without any Infirmity, and was not deceiv'd in it. When he felt that his laſt Hour drew near, he diſpoſed himſelf to leave this Life with the Piety of a Chriſtian,

ſtian, and the Courage of a Philoſopher. He made his Will, and ſet all his Affairs in Order; after which he received the laſt Sacraments, and expected Death patiently in an Elbow-Chair. In ſhort, it may be ſaid, that being in good Health, feeling no manner of Pain, having alſo his Mind and Eye very brisk, a little fainting Fit took him, which was inſtead of an Agony, and made him fetch his laſt Breath. He died at *Padua*, the 26th of *April*, 1566, and was buried the 8th of *May* following.

His Wife died ſome Years after him. Her Life was long, and her old Age as happy as that of her Spouſe, only her latter Days were not altogether like his. Some time before her Death, ſhe was ſeiz'd with a lingring Diſtemper, which brought her to her Grave. She gave up her Soul one Night in her Bed, without any Convulſive Motions, and with ſo perfect Tranquility ſhe left this Life, without being perceiv'd.

This

This is all I can ſay of thoſe good People, by the Idea which remains of them, from what I heard my deceas'd Father, and ſome other Friends of *Louis Cornaro*, ſay of them, who having liv'd ſo long after an extraordinary Manner, deſerve not to die ſo ſoon in the Memory of Man.

CHAP.

CHAP. VI.

Authorities taken from the History of M. de Thou, *and the Dialogues of* Cardan, *concerning the Method of Prolonging a Man's Life, and Preserving his Health.*

THE Extract of the 38th Book of the History of Mr. President *de Thou*, runs thus:

" *Lewis Cornaro* was an extraordinary and admirable Instance of a " long Life; for he liv'd an Hundred " Years, healthful in Body, and sound " in Mind. He was descended from " one of the most Illustrious Families " of *Venice*; but, thro' some Misfortune owing to his Birth, he was excluded from all Honours and Pub-

" lick

" lick Employments in the State. He " marry'd at *Udine*, in *Friuli*, one *Ve-* " *ronica*, of the Family of *Spilemburg*; " and being in Poſſeſſion of a good " Eſtate, he was very deſirous of ha- " ving Children to inherit it. In " ſhort, what by the Prayers he put " up, and by the Help of Phyſicians, " he conquer'd the Point; and his " Wife, whom he dearly lov'd, and " who was pretty well gone in Years, " was brought to Bed of a Daughter, " when he leaſt of all expected it. " This Daughter, nam'd *Clara*, was " marry'd to *John*, the Son of *Fan-* " *tini Cornaro*, a rich Family of *Cy-* " *prus*; by whom ſhe had Eight Sons, " and Three Daughters.

" In a word, *Lewis Corraro*, by his " Sobriety, and the Regimen he ob- " ſerv'd in his Diet, corrected the In- " firmities he had contracted by In- " temperance in his Youth; and, by " the Strength of his Reaſon, mode- " rated his Inclination and Propenſity " to Anger: So that in his Old Age, " he had as good a Conſtitution of " Body,

" Body, and as mild and even tem-
" per'd a Mind, as before, in the
" Flower of his Youth, he was in-
" firm, and apt to fly out into a Paſ-
" ſion. He compos'd ſeveral Trea-
" tiſes when he was very old; where-
" in he tells us of the Irregularity of
" his former Life, and of his Refor-
" mation, and the Hopes he had of
" living long. Nor was he miſtaken
" in his Account; for he died calm-
" ly, and without any Pain, (being
" above an Hundred Years old) at
" *Padua*, where he had taken up his
" Reſidence. His Wife, almoſt as
" old as himſelf, ſurviv'd him; but
" within a ſhort Time after, died a
" very eaſy Death. They were both
" bury'd in St. *Anthony*'s Church,
" without any Pomp, according as
" they had order'd by their Laſt Will
" and Teſtament.

In the *Dialogue* of *Cardan*, between a Philoſopher, a Citizen, and an Hermit, concerning the Methods of *Prolonging a Man's Life*, and *Preſerving his*

his Health; *Cardan* introduces the Hermit diſcourſing thus:

" Whereas in ſolid Nouriſhments, " and even in Drinks, there are ſe- " veral Things worthy our Obſerva- " tion; *viz.* their Natural Quali- " ties, and thoſe which they acquire " by the ſeaſoning of them; the Or- " der and the Time wherein we ought " to make uſe of them, without men- " tioning the Quantity of thoſe ve- " ry Aliments and Drinks; it is not " without Reaſon, that the Queſtion " is aſk'd, Which of theſe Things is " to be regarded moſt?

" Some have declar'd themſelves for " the Quantity; maintaining, that " it has in Effect a greater Share than " any other Thing, in the Preſerva- " tion of Health and Life.

" The famous *Lewis Cornaro*, a No- " ble *Venetian*, was of this Mind. He " treated on this Subject at the Age " of Fourſcore, enjoying then a per- " fect Soundneſs of Body and Mind. " This Venerable Old Man, at the " Age of Thirty ſix, was ſeiz'd with

" ſo

" ſo violent a Diſtemper, that his " Life was deſpair'd of. Ever after " that Time, he took care to eat juſt " the ſame Quantity every Meal: " And tho' he was not free from a " great many Fatigues, and ſome " Misfortunes, which occaſion'd his " Brother's Death; yet the Exactneſs " of his Regimen preſerv'd him al- " ways in Health, with an entire " Freedom of Mind.

" At Seventy Years of Age, a Coach " (in which he travell'd) was over- " thrown, by which he was dragg'd " a great way, and wounded in his " Head, and one of his Legs and Arms " put out. The Phyſicians deſpair'd " of his Recovery, and were for ap- " plying a great many Remedies to " him: But *Cornaro* tells us, that " being well ſatisfied of the Tempe- " rature of his Humours, he rejected " all the Aſſiſtances of the Phyſici- " ans, and was quickly cur'd.

" Nine Years after, when he was " almoſt Fourſcore, his Friends, and " his very Phyſicians, adviſ'd him

" to

" to add Two Ounces to his ordinary
" Diet. Within Ten or Twelve Dayss
" after, he fell sick ; the Physicianss
" gave him over, and he himself be-
" gan to fear the worst ; however,
" he recover'd his Health, tho' with
" much ado.

The same Author adds, " That be-
" ing Fourscore Years old, his Sightt
" and Hearing was found and good ;
" that his Voice held strong ; thatt
" he sometimes sang in Consort with
" his Grand-Children : That he could
" either ride, or walk a-foot very
" well ; and that he compos'd a Co-
" medy, which came off with Ap-
" plause.

" This wise Old Gentleman was
" then of the Opinion, that a regu-
" lar and small Quantity of Food,
" contributed more than any Thing
" else to the Preservation of Health ;
" for he makes no mention of his
" Choice of Diets. I am used, says
" *Cornaro*, to take, in all, Twelve
" Ounces of solid Nourishment, such
" as Meat, and the Yolk of an Egg ;

" and

" and Fourteen Ounces of Drink.
" 'Tis to be lamented, that he did
" not precisely tell us, whether he
" took this Quantity at once, or
" Twice a Day : However, since he
" tells us, that he did eat but a very
" little, it seems as if he did so but
" once a Day.

" The famous Civilian, *Panigarolus*, who liv'd above Seventy Years,
" tho' of a very weak Constitution,
" never eat or drank above Twenty
" eight Ounces a Day ; which comes
" almost to the same Quantity of
" *Cornaro.*

" I was intimately acquainted with
" one, who never took above Thirty
" six Ounces a Day. 'Tis true, in-
" deed, that every Fortnight he purg'd
" himself ; but he liv'd to above
" Ninety Years of Age.

" It seems then, as if *Cornaro* was
" minded to keep from us a perfect
" Knowledge of his Regimen, and on-
" ly to tell us, that he had found out
" an extraordinary one ; since he has
" not inform'd us, whether he took

" the Quantity he ſpeaks of, at once
" or twice a Day, nor whether he all-
" ter'd his Diet; for he treats on that
" Subject, as darkly and obſcurely as
" *Hippocrates*.

" 'Tis likewiſe ſtrange, that the
" Quantity of his Liquid ſhould ex-
" ceed that of his ſolid Diet; and
" the rather, becauſe what he did eat
" was not equally nouriſhing, ſince he
" took Yolks of Eggs, as well as
" Meat. In truth, to me he ſeems
" to talk more like a Philoſopher,
" than a Phyſician.

Thus far *Cardan*: But, by his Leave, if he had read what *Cornaro* has written concerning a ſober and regular Life, with Attention, he would have paſs'd a ſounder Judgment on his Writings; for, in them, he not only ſpeaks of the Quantity, but, in expreſs Terms, diſcourſes of the Quality of our Diet.

Maxims to be Obſerv'd, for the Prolonging of Life.

'TIS not good to eat too much, or to faſt too long, or to do any Thing elſe that is preternatural.

Whoever eats or drinks too much, will be ſick.

The Diſtempers of Repletion are cur'd by Abſtinence.

Old Men can faſt eaſily; Men of ripe Age can faſt almoſt as much; but young Perſons, and Children, that are briſk and lively, can hardly faſt at all.

Growing Perſons have a great deal of Natural Heat, which requires a great

great deal of Nourishment, else the Body will pine away : But Old Men, who have but a little Natural Heat, require but a little Food, and too much overcharges them.

It must be examin'd, what Sort of Persons ought to feed Once or Twice a Day, more or less ; Allowance being always made to the Age of the Person, to the Season of the Year, to the Place where one lives, and to Custom.

The more you feed foul Bodies, the more you hurt your selves.

F I N I S.